S Lemopoulos

3 0 NOV. 1993

Minutes of the

Meeting of the Executive Committee

of the

World Council of Churches

14 - 20 September 1993

meeting held in
Sigtuna, Sweden

route de Ferney 150
CH 1211 Geneva 2

CONFIDENTIAL
Not for publication

EX2/93

CONTENTS

Foreword 1

1. Opening Actions
A. Worship 2
B. Call to Order and Welcome 2
C. Roll Call and Seating of Substitute 2
D. Minutes of previous Meeting 3
E. Adoption of Agenda 3

2. Report of the General Secretary 3

3. Activities Reports
A. WCC Activities 7
B. Moderator's visit to Finland and Germany 8
C. Church of Sweden Jubilee Celebration 8
D. Visit to Eastern Europe 8

4. Reports of World Conferences
A. Ecumenical Global Gathering of Youth and Students (EGGYS) . . 9
B. Fifth World Conference on Faith and Order 12
C. World Convention on Christian Lay Centres 16

5. Other Programme Matters
A. Review of work of ETE-Bossey 16
B. Interim Report of By-laws Committee 17
C. Guidelines for Team Visits 18

6. Applications for Membership and Affiliation 19

7. Public Issues
A. Background notes 21
B. Recent Actions by the WCC 22
C. Discussion 24
D. Statement on the Middle East 27

8. Special Fund to Combat Racism
A. Concluding Action on 1992 grants 29
B. Allocation of Special Fund grants 1993 29

9. Eighth Assembly 30

10. Central Committee meeting 1994 38

11. Report of Programme Sub-committee
A. General Secretariat related matters 41
B. Unit related matters 42

12. Report of Finance Sub-Committee 48

13. Report of Staffing and Nominations Sub-Committee
A. Staffing Matters: Appointments,
Contract Extensions, Vacancies 61
B. Membership of Unit IV Commission 64

14. Dates of next Meetings 65

15. Closing Actions 65

* * *

APPENDICES

I Attendance 66

II Membership of Sub-committees 68

III Guidelines for Team Visits 69

IV Approved budget 1994 74

V Special Fund Grants 1993 76

FOREWORD

This meeting of the Executive Committee took place at the Kyrkans Utbildningscentrum, Sigtuna, at the invitation of the Church of Sweden and in cooperation with the Mission Covenant Church of Sweden.

Opening Worship on Tuesday 14 September began in the ruins of St Olof Church, Sigtuna, whence the congregation processed to the Church of St Mary; Archbishop Gunnar Weman of the Church of Sweden preached the sermon. Members of the Executive Committee and staff were then invited to an entertainment followed by dinner at the Sigtuna Foundation (Stiftelsen).

Morning Worship took place in the chapel of St Ansgar situated in the grounds of the Centre, and was planned under the leadership of Rev. Per Harling. Meditations were led by Ms Marion Best, Bishop Drexel Gomez, Rev. Ana Langerak, Dr Georges Tsetsis, and Ms Virginia Gcabashe.

On Friday afternoon, 17 September, Committee members and staff went to Uppsala. After visiting the Cathedral, they were entertained at the home of Archbishop Weman and his wife. A presentation on the Swedish Churches was hosted by the Mission Covenant Church of Sweden, concluding with a service of worship led by the Moderator, Rev. Krister Andersson.

Committee members and staff attended morning worship on Sunday 19 September in a number of local churches, and further afield in Stockholm and Uppsala.

Informal meetings took place during the course of the week with members of the Nordic Ecumenical Council and with representatives of the newly formed Swedish Council of Churches.

*

Prior to the Executive Committee, a team visit was arranged in the diocese of Västeras, with the participation of Mr John Briggs, Bishop Zacharias and Rev. Hans Ucko.

WORLD COUNCIL OF CHURCHES

EXECUTIVE COMMITTEE MEETING

Kyrkans Utbildningscentrum, Sigtuna, Sweden
14 - 20 September 1993

1. OPENING ACTIONS

A. Worship

The Opening Worship took place in the ruins of St Olof Church and in the Church of St Mary, Sigtuna, with the participation of the Archbishop of Sweden. Daily morning worship took place in the chapel in the grounds of the Centre, and was planned under the leadership of Rev. Per Harling; members of the Executive and staff led the meditations.

B. Call to Order and Welcome

The Moderator, Archbishop Aram Keshishian, called the meeting to order at 9a.m. on Tuesday 15 September.

After welcoming participants to Sigtuna, the Moderator spoke of the historic agreement between Israel and Palestine that had been signed two days previously; this was a significant breakthrough in the contemporary history of the world in general and of the Middle East in particular. The WCC had always given attention to issues related to the Middle East, by extending diakonia and manifesting commitment for a just and comprehensive solution to the conflict. Now a beginning had been made, and it was up to the people of the region to translate into action the implications of the agreement and to embark on a process of reconciliation.

C. Roll Call and Seating of Substitute

The General Secretary called the roll of those present, noting apologies for absence from Bishop Leslie Boseto, His Beatitude Patriarch Parthenios, Metropolitan Daniel of Moldavia and Bukovina, Ms Beatrice Danquah, Metropolitan Kirill of Smolensk, Bishop Dr Henry Okullu, Rev. Eunice Santana, and Rev. Sela Taufatofua-Manu. It was **agreed** that Hegoumen Nestor Zhiliaev be seated as substitute for Metropolitan Kirill.

The Moderator greeted a number of Guests representing WCC member churches in Sweden.

D. Minutes of previous Meeting

The minutes of the meeting held at the Ecumenical Institute, Bossey, 18-22 March 1993, were **approved**, with the following correction on page 23, paragraph 5, (discussion on WCC/RCC relationships):

> "Dr Tsetsis reminded the Executive of the need to remember that the WCC is a council of churches, while the RCC is a *Church with universal membership:* we should not therefore expect to have *with Rome a church to church relationship...*"

E. Adoption of Agenda and Timetable

The General Secretary presented the draft agenda, noting that opportunity would be given in plenary to look at important programme matters before referring them to the Programme Sub-committee for detailed study and the preparation of recommendations. The agenda was **adopted**.

2. REPORT OF THE GENERAL SECRETARY

Dr Raiser began by expressing particular gratitude to Bishop Jonas Jonson, Rev. Lester Wikström, and Rev. Per Harling for all they had done in preparation for this meeting of the Executive Committee. He also expressed thanks to the staff of the Centre for their hospitality.

The General Secretary said that the Church of Sweden had recently celebrated the 400th anniversary of its establishment in 1593, culminating in a major ecumenical celebration in Uppsala Cathedral (see report on p.8 by Dr Aagaard). Secondly, the Swedish churches had decided to form a new Christian Council to include most of the Free Churches in addition to those that were already members of the Ecumenical Council with which the WCC had cooperated over many years. A meeting was planned during the stay in Sigtuna between WCC representatives and those responsible for the newly formed Council to establish closer contacts.

The period since March had been full of activities in the life of the WCC, and time would be given during the meeting for discussion of issues and events that had occupied staff and committee members. The General Secretary expressed gratitude to the Officers and to staff for their support over the past six months. All staff appointed in March having taken up their new responsibilities, he felt the Council had entered a new phase of activity with a forward-looking spirit. The Officers had met in July to review work done since March, and were also present at Santiago de Compostela in August.

The General Secretary drew particular attention to the following:

(a) The proposal for a review/evaluation of the Ecumenical Institute, Bossey, had been taken up by the Executive Group of Unit I which named a review group. This had met in August, with a second meeting scheduled shortly (see p.16).

(b) The Minute on Africa had caused some difficulty in relationships with AACC colleagues who felt that, while the intention was good, the way it was phrased was not an expression of the new spirit of cooperation that had been agreed on in the guidelines for relationships between the WCC and REOs. Consultations had taken place with the AACC General Secretary and CCIA colleagues and a point reached where next steps for programmatic initiative could be articulated. It was seen as an inter-unit effort, and one of the first steps was to undertake a survey of the forms in which all WCC Units are programmatically involved in Africa.

Responding to a question by Bishop Anderson, Dr Raiser explained that point a) of the Minute was seen as open to misunderstanding and was not acceptable to AACC colleagues, since they have a Human Rights Desk and some reference to it should have been made. Whatever the WCC does in Africa should be considered as being in cooperation with and in support of the efforts of African member churches and the AACC.

(c) At its previous meeting, the Executive had requested Guidelines for team visits. A draft had been prepared taking the various concerns into account, and it was hoped they would prove helpful in planning future visits. (see p.18 + App.III).

(d) Relationships with the RCC: A meeting with staff of the Pontifical Council for Promoting Christian Unity (PCPCU) was to take place in November in the context of the Officers' meeting, giving opportunity to consult with them before the plenary session at Central Committee on WCC/RCC relationships. There would also be a meeting in Johannesburg prior to Central Committee with the WCC members of the Joint Working Group.

Visits/travel: The General Secretary had committed himself to restricting his travel during his first six months in office. Nevertheless he had begun visiting member churches and ecumenical partners and would continue to develop these contacts; so much expectation with regard to visits was making it difficult to shape a responsible schedule which allowed sufficient time in Geneva as well.

He had been twice to the USA, attending the US Conference and visiting the headquarters of the Presbyterian Church, as well as meeting with a wide cross-section of church leaders. More recently he had attended the National Baptist

Convention (to be our host in Nashville, 1995). He had also met Metropolitan Theodosius (Orthodox Church in America), and Dr Billy Graham, among others.

Dr Raiser had made an introductory visit to the Ecumenical Patriarch (Istanbul) and to the Serbian Orthodox Church; attended the 25th anniversary of the NCC in the Netherlands; visited member churches in Italy, followed by a meeting with staff of the PCPCU. At the end of August he had made a pastoral visit to South Africa in preparation for Central Committee. Plans were in hand for visits to the Russian Orthodox Church, the Church of Greece; to the AACC in Nairobi and to Rwanda.

Meetings:
(a) After a difficult period of more than five years, an encouraging meeting had taken place with the Liaison Committee of IJCIC, which would allow the WCC to move into a new phase of cooperation with Jewish partners.

(b) A meeting with REO General Secretaries provided opportunity to review the ecumenical situation region by region, showing how different the pace and profile of the ecumenical movement is in the various regions and how abstract our talk about the global situation is if it is not rooted in the specific realities in the regions. There was a positive atmosphere with a readiness to affirm one another openly in these different roles and with different agendas as mutually complementary and supportive.

Issues on the agenda of this meeting of the Executive Committee:
(a) Exploration had begun with regard to the Eighth Assembly. Questions of format, content, location/sites were assigned to a small group of Executive members and staff which met in June; their report would come for discussion.

(b) Preparations for Central Committee in South Africa were in hand. In August, Dr Raiser, together with Mercy Oduyoye and John Newbury and with the support of Daniel N'toni-N'zinga (EMPSA), went to establish contacts with the churches and with political figures, to gain insights into the present situation. Everywhere they had received spontaneous expressions of thanks and recognition of the WCC for the solidarity shown during the long period of struggle against apartheid.

The Central Committee meeting in Johannesburg would have symbolic significance and the event was welcomed even outside the South African churches. Everything possible was being done to guarantee security, and local preparations were in good hands. Although unexpected events may yet prevent the meeting taking place, the General Secretary was convinced that we should reaffirm our intention to go to South Africa, and suggested that a letter be sent to the SACC and members of Central Committee in the area, encouraging their positive expectation with regard to the meeting.

(c) The World Conference on Faith and Order, the EGGYS event, and the World Convention of Christian Lay Centres had all raised significant questions regarding the form and content of WCC work in the coming years. It was too early for a full evaluation but the Executive would be asked for suggestions about the focus to be given to plenary sessions at Central Committee on the implications for future work.

(d) The discussions with REO General Secretaries led to the conclusion that the implementation of the guidelines for relationships between REOs and WCC required individual response in view of the differences between the regions. It was proposed that a process of visits be initiated to each REO - by the Officers, Executive Committee members and senior staff - leading to a protocol of mutual understanding focusing on the modalities and priorities for shaping these relationships in the years to come.

(e) Special emphasis had had to be placed on the continuing crisis in the former Yugoslavia. A visit, together with CEC, was made in May to the Serbian Orthodox Church, and teams also went to Bosnia and Croatia. A Round Table was planned with leaders from the churches in the former Yugoslavian republics to begin to envisage a process of reconstruction and reconciliation once an interim political solution had been found and the fighting had ceased. The WCC's responsibility should be seen as laying the groundwork for the new period of working towards reconciliation and reconstruction of the war-torn country, rather than in trying to formulate political solutions. Meanwhile efforts had concentrated on humanitarian assistance through Hungarian Inter-Church Aid and the Serbian Orthodox Church.

Other situations being monitored included the conflicts in the Caucasus and in Armenia/Azerbaijan; in the Ukraine; in Russia in connection with the new law on the functioning of religious bodies, and the role of the church and ecumenical communities in the midst of growing nationalism and militant ethno-centrism. A German/Dutch sponsored consultation called on WCC, CEC, LWF and WARC to look for ways of providing a framework in which the ecclesiological and ethical questions arising from the experiences of Christian life under communism could be addressed. Resources were being sought for research to seek material that would enable participation in these discussions in a more critically informed manner.

In response to a question by Dr Kaessmann recalling the reference during Central Committee 1992 about violence/non-violence and the Council's position on military conflict, Dr Raiser affirmed that this remained part of CCIA's agenda. He was convinced that the challenge for the WCC was not so much to reconsider the ethical admissibility of the use of military means for resolution of conflicts, but to give priority to the development of peaceful means for conflict resolution, as accepted by the JPIC Convocation in Seoul in 1990.

(f) The WCC had been asked by the Aboriginal and Islander Commission of the Australian Council of Churches to send an ecumenical team to visit Aboriginal communities, following up on solidarity expressed by the Canberra Assembly. The land rights issue was again in the centre of public controversy in Australia.

3. ACTIVITIES REPORTS

A. WCC activities

Written reports highlighting some of the **activities of each Unit** in the period since March having been circulated, Ms Oduyoye drew attention to some of the main issues. She was working closely with the Unit Executive Directors to develop a new style of work and to improve the reporting system vis à vis the governing bodies. Thus, attempts were being made to do more intentional forward planning, to achieve greater inter-unit cooperation by avoiding unnecessary overlapping of programmes undertaken, and to give the Units more cohesion and a clearer profile.

Dr Ariarajah pointed to a number of areas in the field of **relationships** that required particular attention: relations with the RCC and the work of the JWG, including an assessment of recent documents published by the RCC and their implications for ecumenism, and preparation for the plenary session at Central Committee; the need to facilitate meetings with REOs individually; the nature of NCCs and the implications for the WCC of their changing identity.

A number of meetings had evoked particular interest, including that on the Religious Significance of Jerusalem which had been jointly sponsored by the WCC, LWF and the Vatican, together with Jewish and Islamic partners. Dr Ariarajah had attended the World Parliament of Religions, where discussion took place on the future of inter-faith work; a document "Towards a Global Ethic" had been signed by religious leaders from different parts of the world.

In **discussion**, Dr Aagaard suggested that the chapter on Ecumenism from the new RCC Ecumenical Directory be made available to members of Central Committee, as it sets out the RCC's understanding of ecumenical theology and would be helpful background material for the debate in January. Secondly, CC members from different regions should be invited to tell something of what is going on in the various parts of the WCC's constituency with regard to relationships with the RCC. She also hoped that opportunity would be given to the Roman Catholics present at Central Committee to take their part in the plenary discussion.

Dr Nababan expressed some concern about the proposed Continuation Committee named by the NCCs at their consultation in Hong Kong; he felt that the main

emphasis should rather be placed at local level, avoiding the formation of any new international structures. Dr Ariarajah said it was expected that this Committee would meet once only as a separate body.

B. Moderator's visit to Finland and Germany

The Moderator reported on his recent visit to Finland where he was invited by the Archbishop of Finland to address their Kirchentag - his first exposure to this tradition where the church becomes a living reality at grass roots level.

He had also visited churches in a number of cities in Germany, and had attended the installation of Bishop Koppe, successor to Dr Held as head of ecumenical affairs of the EKD. Ecumenism was taken very seriously and he felt there was a deeper commitment to the WCC on the part of the EKD. The churches are called to play a decisive role in the process of national reconciliation.

The Moderator said these visits had made him realise once again the importance of relationships in the life of the WCC. Not only do we need to know more about our member churches, but they need to know more about the Council. Secondly, the question of migrants had become an acute problem for these churches and they were expecting the WCC to address this issue in consultation with the member churches, especially those in Europe. Other concerns included the church/state question, as well as nationalism, ethnicity and religiosity.

C. Church of Sweden celebration, Uppsala

Dr Aagaard had been invited to take part in the ecumenical Jubilee celebration of 400 years since the Swedish Reformation. This was marked by a recommitment to the unity of the church and to evangelisation within Sweden. At a special service in Uppsala Cathedral, an Ecumenical Declaration was signed by the Ecumenical Patriarch, Cardinal Cassidy (of the PCPCU), the Archbishops of Finland and Sweden, and by ecumenical guests from all parts of the world. Another highlight of the celebrations was an open-air Eucharist with some 12,000 people present.

D. Visit to Eastern Europe

Fr Kishkovsky, who had just returned from a visit to Moscow, spoke about the responsibility of Christians in the context of national and ethnic conflict. During the Cold War period the NCCCUSA maintained relationships with the churches in the Soviet Union. But even before the demise of the SU, it became impossible for the Russian Orthodox Church to invite participation by the other churches in the former SU, so there was no longer any ecumenical reality. Now a new situation was emerging: at the recent encounters there was participation by the ROC, by

Baptists and by Roman Catholics, all of whom were aware that there was no time to be lost - it was urgent for the churches to be in dialogue with one another and take common decisions on what it means to confess the Christian faith in the context of national and ethnic conflict.

A document was produced articulating the need to convene a conference before mid-1994 to include the WCC, CEC, and the European Bishops' Conference, as well as churches of Central Asia, the Baltics and the Caucasus. The churches were beginning to see themselves in a new way, and there was a desire to address these critical issues together. But it was clear that "ecumenism" was not a popular word.

Fr Kishkovsky had also attended a meeting in **Hungary** with representatives of churches in Central and Eastern Europe and a group from the US, which addressed issues of national and ethnic conflict. The need to keep in consultation with the WCC, CEC and the European Bishops' Conference was affirmed.

4. REPORTS OF WORLD CONFERENCES

A. Ecumenical Global Gathering of Youth and Students (EGGYS) Mendes, Rio de Janeiro, Brazil, 10-26 July 1993

After a brief video introduction, Ms Priyanka Mendis gave her impressions of this Global Gathering of young people and the process around it. In considering EGGYS as a process, we must make sure that it does go on, she said. The EGGYS event is significant only insofar as it serves as a point of consolidation for future cooperation, and as a challenge to the churches to recognise young people as catalysts who have forged links with a wide range of Christians including groups which are not officially part of the WCC.

In looking at the Gathering itself, Ms Mendis agreed with criticism that the final documents lacked content in terms of analysis and theological undergirding; nevertheless she believed that some creative and dynamic reflection and ideas for future praxis had emerged, especially in the small groups, although there was no mechanism whereby these could be communicated more widely. Despite its limitations, EGGYS was part of the journey towards cooperation and community among a wide range of people, a powerful process leading to discussion of doctrinal differences and points of convergence.

Although at the outset Ms Mendis was not convinced about the effectiveness of such a Gathering, she had always been optimistic about the goals of the EGGYS process. In many places the process had taken root through cooperation among young people at local, national and regional levels where they were together

responding through discussion, reflection and action to issues affecting their lives as young people - economic, environmental, development, community, human rights, unity, women's issues, and so on.

In concluding her report, Ms Mendis offered some practical suggestions:

a) the churches represented at Central Committee in January 1994 should be invited to give some feedback about EGGYS and to offer guidance on the way forward;
b) the reaffirmation of the importance of the laity was significant for young people because the majority of them are lay persons and not part of church bureaucracies;
c) the Youth Working Group and the Unit III Commission, meeting in October, would look at plans for the continuation of the EGGYS process, and suggestions from members of the Executive Committee would be welcomed.

Mr Brock introduced a written report giving details about the various working group and regional meetings that had taken place in the period leading up to the Gathering, noting that national processes had developed in some 40 countries, while in six out of eight regions cooperation between the EGGYS partners reached new levels.

One of the strengths of the EGGYS experience was the exposure programme (more than 400 people visited 70 communities and groups all over Brazil) which provided participants with a powerful introduction to Brazil and thematic concerns that were carried into the Gathering. The majority of delegates tackled the programme with enthusiasm allowing a real engagement to take place, reflecting a commitment to be together amid diversity.

Unfortunately, due to a lack of adequate preparation by some participants, the Gathering became in part a meeting of international delegates and in part a formation and training session, each having different expectations.

The WCC Youth Team was devoting itself to follow-up work; a number of plans were in hand including the continuation of various regional and national initiatives. The partners in the EGGYS process would continue to meet at staff level and were committed to a continued sharing of coordination tasks as the process continues.

The following preliminary conclusions were noted:

a) collaboration between the EGGYS partners should continue on clear programmatic lines, with achievable objectives;
b) this partnership should be expanded to bring in churches and organisations in more countries;

c) the WCC should develop its own internal methodologies of youth work, in addition to expanding collaboration with the EGGYS partners;
d) concentrated programmatic work should be undertaken, bringing positive perspectives on lifestyle and ethical issues especially as related to young people.

The General Secretary asked that the Programme Sub-committee look at the question of whether there should be a special session on EGGYS at Central Committee, and if so, what its purpose would be. It was clear today that young people were not following the lead of those who have grown old in the ecumenical movement; so we must go beyond that to the point where young people begin to articulate some of the central elements of their vision, and do so in a way that can be heard by the members of Central Committee.

Secondly, he felt it would be helpful if the Executive could give some initial guidance to staff about the continuation of the process, and what should be the continuing role and responsibility of the WCC and its Youth Team in the process.

Dr Aagaard asked that a careful evaluation be done, not only of EGGYS as an event, but of the process. Can a process over a two year period involve youth with any kind of continuity? What was the specific profile brought in by the WCC? Youth should have a chance to speak for themselves and tell Central Committee their views on the issues that the ecumenical movement is about.

Mr Briggs felt the WCC should give more attention to the question of whether it was necessary to have an event around which to construct a process. Could there not be a process without necessarily having an event?

Dr Tolen referred to the challenge by the youth at the 1968 Uppsala Assembly that they be included in all facets of the Council's work rather than confining their involvement to a Youth Department. Yet, since then, we have not found the right way to include youth as part of all that the Council is doing. He had hoped that EGGYS and the process around it would help the WCC to find ways of bringing young people into closer links with the ecumenical movement and to contribute to it with their own insights. However, this was a youth process and the churches were not ready to be challenged by the youth. So to what extent was this process helping the churches to find a new way of being with the youth in their own local situations? What were the real problems that had been identified? Do the young people in fact see the churches as partners, or were they only relating to their own organisations? Unless there was a link with the churches, the youth and the challenges they bring would remain a movement apart.

The Moderator saw the continuing process as a vital and challenging one for our churches and societies. Youth has a vision and must articulate it clearly. The question was how to carry this process into the life of our churches and into the life and witness of the ecumenical movement?

Ms Mapanao agreed that EGGYS was a coming together of young people, worked out by young people. But she felt that it was important to evaluate how the older generation had also helped in this process; it should be the work of the whole church, not just a task for the youth.

Pope Shenouda felt that the reason for conflict between the church and young people stemmed from the fact that the church had not provided adequate spiritual leadership in the past. He stressed the importance of Sunday School programmes and pastoral care for children which could help to nurture them from a young age and give them a strong basic faith that would protect them in later years from harmful outside influences.

B. Fifth World Conference on Faith and Order Santiago de Compostela, Spain, 3-14 August 1993

Members of the Executive Committee received a booklet containing the Message and four Section Reports together with the Discussion Paper prepared for the World Conference on the theme *Towards Koinonia in Faith, Life and Witness*[1]. Dr Gassmann in his report said that these were the most tangible results of the Conference, although they represented only one part of this world gathering that had been marked by common worship and prayer, Bible study, papers and discussions, and by the many personal encounters between the participants.

A preliminary report based on a first evaluation by the Faith and Order Plenary and Standing Commissions immediately following the Conference was also shared with the Executive. Dr Gassmann highlighted a number of points, noting a general feeling on the part of participants that this had been an important event at the right time, and was a sign of the progress made since the previous World Conference in Montreal in 1963. In face of uncertainties and apathy about the ecumenical movement, this world-wide gathering issued a clear call that there was no going back, nor could there be any separation between the efforts towards church unity and the commitment to justice, peace and the integrity of creation. Only a church that was itself healed could credibly and effectively witness and serve in a divided world.

---

[1] Faith and Order Paper no. 164, WCC Publications, Geneva 1993

Although the programme followed the traditional pattern, beginning with plenary presentations, followed by several days in sections and working groups, and concluding with a series of presentations on the future of the ecumenical movement and of Faith and Order, the main criticism had been that there was too much input and too little time for discussion.

Some achievements of the Conference were indicated in a preliminary way:
- Some felt that the concept of koinonia was helpful because of its more open-ended nature than "unity", and its ability to integrate aspects like "vertical" and "horizontal", unity and diversity, faith and life, into a comprehensive vision;
- The achievements of theological dialogue were affirmed, but with an insistence on a more deliberate process of receiving them into the life of the churches;
- Emphasis on the integral relationship between issues of faith and order, and issues of life, witness and service should be more clearly expressed in the future work of Faith and Order, with increased cooperation with other WCC Units;
- There was a realistic acknowledgement of the barriers and difficulties still existing on the way towards full communion/koinonia among the churches;
- A plea was made to consider future methodology of Faith and Order in terms of taking up former studies on ecumenical hermeneutics and of inter-relating different theological methods;
- There was affirmation of the specific role and task of Faith and Order both as an integral part of the WCC and as a movement of churches transcending the constituency of the WCC; the preparatory regional consultations were a first step towards a broader involvement regionally in Faith and Order programmes;
- The full participation of the Roman Catholic Church was a specific mark of the Conference, as was this first involvement of evangelical and pentecostal theologians.
- The presence of younger theologians was appreciated and a follow-up consultation had been proposed; the need for their stronger representation on the Faith and Order Commission was noted.

With regard to follow-up, the Standing Commission would consider the reports and recommendations of the World Conference at its next meeting, and present plans for future programmes of Faith and Order to Central Committee in January 1994.

In discussion, Dr Tolen asked for clarification of the place of Faith and Order within the World Council of Churches, since he had the impression that it had become a movement a little aside from the Council. Dr Tsetsis also noted the trend towards the view of Faith and Order as a movement, but he felt that this movement was now itself within the WCC. Dr Aagaard did not see this as an issue: Faith and Order was one of the founding bodies of the WCC: what was important was to *live* koinonia. Theological dialogue was only a tool for defining the process, while the process itself has to relate to reality.

Dr Tsetsis expressed the feeling of some participants that, after a gap of 30 years since Montreal, Santiago could have had more substantial representation, rather than being little more than an enlarged meeting of the Plenary Commission. Secondly, he felt that the Faith and Order Secretariat could render a unique service to the ecumenical movement by facilitating church unions among Protestant churches. He was grateful for the recognition that Faith and Order now had some realistic goals in the field of confessing the apostolic faith and mutual recognition of sacraments and ministries.

Bishop Zacharias appreciated the acceptance of JPIC as a new element within Faith and Order concerns - this would help in creating wider interest at grassroots level. But how could the churches be moved to action? He stressed the importance of greater participation by Roman Catholics and Pentecostalists and urged that their presence be given greater prominence. In his view, another World Conference on Faith and Order should take place in ten years' time.

Ms Oduyoye felt that, in future Faith and Order methodology, an added emphasis should be given to women's perspectives and insights. A discussion among the women present at Santiago had considered how to embark on the practical application of the term "visible unity" which was losing meaning. Part of the reason for women's lack of participation was due to an understanding of ministry which excludes them; a consultation for women would help them to articulate their ideas about Faith and Order issues.

Both Fr Kishkovsky and Dr Tsetsis were disappointed at the weak Orthodox participation; Fr Kishkovsky felt this reflected a certain hesitancy or even hostility in the Orthodox world towards various aspects of the ecumenical movement. This was not the case at the leadership level but was rather a grassroots phenomenon revealed in a growing fundamentalism in a number of cultures in Orthodox contexts. This situation ought to be assessed and understood by the WCC and by Faith and Order itself. Whatever could be done to make clearer the relationship between issues of Faith and Order and issues of life, witness and service would help the Christian cause, especially in the USA.

The General Secretary noted that, following Montreal, meetings of the Faith and Order Plenary Commission had taken place every three years. A world conference should bring in a wider range of participants, but had this had in fact been the case? He agreed with the importance of providing opportunity for the new generation of *younger theologians* to engage in forward-looking reflection about the basic theological orientation of the WCC, but did the world conference really help them engage in constructive dialogue with one another? He felt that by providing so much input in terms of speeches, with minimal time for discussion, the opportunity to receive impulses for our work from the participants was diminished.

Dr Raiser went on to speak of his conviction that we were at a decisive point in the movement toward the search for the visible unity of the Church, but he was not sure that we had found the way to state this agenda in a form that carries the churches with it. Did *koinonia* as an interpretative key in fact help to open up the unity agenda? In many churches, the search for unity was taken more seriously than was revealed in our documents. We cannot talk from above - we must start from where the people are. The plenary presentation on the World Conference at Central Committee should not simply re-state the results but take a step beyond.

Thirdly, on the question of methodology, Faith and Order was very much oriented towards conceptual language and had made little use so far of other kinds of expression - symbolic, metaphoric, liturgical - which could perhaps help to bring us further along the way towards unity. Another issue to be addressed was the disquiet expressed by the Orthodox about some aspects of the worship at Santiago.

The Moderator highlighted two significant aspects of the Conference: the fact that an effort was made to re-define the place and role of Faith and Order within the ecumenical movement, challenging traditional methodologies; and the realisation that visible unity must be located in a broader context and treated in relation to other ecumenical issues. All these were major emphases throughout, but, he asked, how would these and other emerging perspectives be implemented through the programmes of Faith and Order?

Although he had come into the ecumenical movement in the first place through Faith and Order, the Moderator was concerned by some growing trends leading in a direction that would be unacceptable to many. He was convinced that Faith and Order should remain part of the structural reality of the WCC, but at the same time it should maintain its specificity.

Responding to the comments made, Dr Gassmann pointed out that Faith and Order had never fitted neatly into the WCC framework: it transcends the institutional framework of the Council. The question was how to balance the relationship in order to keep it fruitful and constructive.

He acknowledged that the World Conference had presented a dilemma: some had hoped for a theological academic meeting, while others had hoped it would say something to the churches. In trying to combine the two, neither felt entirely satisfied with the outcome.

Dr Gassmann agreed with the importance of the presence of the group of younger theologians, who had produced their own statement. It was clear that this experience must be continued and deepened; it was time for others to take leadership roles.

C. World Convention of Christian Lay Centres

This meeting, with its theme "Weaving Communities of Hope", held earlier in September at Montreat, USA, was organised by Unit I's stream on Lay Participation towards Inclusive Community. Some reporting would be included in the plenary session on the Laity at Central Committee. The General Secretary saw this as a significant event, being the first time in two decades that questions about the profile of the laity and its ecumenical significance today had been explicitly raised again in a WCC meeting. Since 1971 (after the previous restructuring) the laity issue has almost disappeared from the WCC agenda, and it was therefore timely that an opportunity had been given to air these concerns more seriously.

The Convention brought together a group of highly committed ecumenical workers who do not normally attend WCC meetings: they belong to the genuine grassroots. We rely on them as multipliers to carry on processes of ecumenical learning, but there is little recognition for what they are doing; they are not church leaders nor commission members - they do the work on the ground. The meeting showed the energy present there: everybody knew what the issues were and worked in groups with focused agendas. Dr Raiser stressed the need to recognise the potential resource existing in these lay training centres more deliberately than in the past.

Ms Stromberg added that this meeting had been particularly significant for the churches in the United States. Visits had been arranged to fourteen different Centres in the US, and people were challenged by the opportunity for interaction with those in leadership positions in Centres from other parts of the world.

5. OTHER PROGRAMME MATTERS

A. Review of the work of ETE-Bossey

Fr Bria reminded the Executive that, prior to restructuring, an effort was made to bring together PTE and Bossey, and this had led to certain tensions. To resolve these, a Review Committee was named by the Unit I Executive Group, which met in August; it would meet again in November and then report to Central Committee.

Ms Blyth, moderator of this Review Committee, said the issue was not so much the place of Bossey (whether in Unit I or attached to the General Secretariat) but rather the concern to find ways of nurturing the spiritual life. There were also practical difficulties involved in working together, and care was needed to see how the necessary interaction could be creative. The Review Committee welcomed the decision to clarify the responsibilities of staff and noted the need to facilitate continuing dialogue between staff.

With regard to programme, and in order to retain the quality of Bossey's work, a two-track approach was suggested: (a) a Graduate School (GS) with qualified candidates, and (b) a one-month summer-school for ecumenical formation for youth leaders, etc., with more flexibility regarding qualifications.

The GS should not necessarily have a theme but deal with basic ecumenical theology, taking note of new contextual methodologies, and giving space for students to pursue their own studies. In addition, "frontier approach seminars" were suggested, bringing together lay people from a variety of disciplines to engage in dialogue. The link between Bossey and the WCC needs to be improved: Units should be encouraged to make better use of the facilities offered.

The Review Committee recommended the formation of an interim Advisory Group to accompany Bossey and PTE staff and help them make the best use of possibilities available (see p.42).

B. Interim report of the By-laws Committee

Dr Tolen (Moderator) gave an interim verbal report on the first meeting of the By-laws Committee, set up by Central Committee in August 1992 to review the Council's by-laws and to recommend ways of bringing them into line with the new structure. There were two possible approaches: the first, a "cosmetic" one, would envisage as few changes as possible to existing by-laws in order to make them fit in with the new structure of the Units and of the Council as a whole; the second approach was more radical, implying the removal of all specialised by-laws, retaining only a few clauses in the regulations of the new Units in order to safeguard essential elements from the past.

It became clear that neither approach would be acceptable. The Programme Unit was now the basic element in the Council's organisation and sub-divisions were used for convenience only. There must be flexibility, excluding any means of perpetuating the former sub-unit structure. It was also clear that certain inheritances from the past could not be abandoned without considerable loss to the WCC; certain elements were so fundamental to its life and being that there must be some form of binding undertaking to ensure their continued existence.

The By-laws Committee decided on a middle course. A number of guidelines were drawn up in the hope that they would preserve what was vital without retaining former structures for the sake of doing so. The Committee had requested Mr Davies, on the basis of these guidelines, to draw up draft Regulations for the Units and By-laws for the specialised sectors (i.e. Unit I: Faith & Order; Ecumenical Institute Bossey; Unit II: Conference on World Mission & Evangelism; Unit III: Inter-national Affairs; Unit IV: ECLOF).

These would be finalised by the By-laws Committee in October, and given for consideration to and eventual adoption by the Central Committee, through the Unit Committees. Under existing by-laws, some of the changes would have to be approved by other bodies also (e.g. the Faith and Order Standing Commission). The full report of the By-laws Committee would be presented to the Central Committee in January 1994.

C. Guidelines for Team Visits

Mr van Beek introduced a series of proposed guidelines for team visits, requested by the Executive at its previous meeting.

A number of questions were asked for clarification. On the subject of reporting on visits, the General Secretary explained that the guidelines tried to take seriously the difficult experiences encountered in the past, by attempting to protect those visited as well as the visiting team members. If such reports were shared with the Executive, they would become public and could be quoted. He was therefore recommending that reports be addressed to him in the first instance so that he could decide what further use - if any - should be made of the information therein.

Secondly, it should be understood that a team would not make comments to the press during the course of its visit, but would have an opportunity to meet the press beforehand to state the purpose of the visit and what their programme was to be; afterwards they could share an agreed statement with the press and be available to answer questions. Where a journalist was a member of a team, a differentiation must be made between participation and professional interest. In some cases it was advisable for a member of the WCC News and Information staff to accompany a team to advise on contacts with the press and handle the team's information needs.

The draft guidelines were referred to the Programme Sub-committee.

At a later session, Ms Ritchie reported on the Sub-committee's deliberations. A number of suggestions for changes in wording were made.

Responding to a further question about contacts with the media, the General Secretary said that press conferences might unduly influence a team and the contacts it was to have; it was important to protect the integrity of contacts between a team and those being visited. For this reason it was proposed that contacts with the press be limited to the beginning and end of the visit, especially in contexts of a sensitive nature.

The Executive Committee **adopted** the Guidelines as amended (see Appendix III).

6. APPLICATIONS FOR MEMBERSHIP AND AFFILIATION

A. Applications from Churches

Mr van Beek presented applications for membership from the Orthodox Autocephalous Church of Albania, and from the Churches of the Provinces of Burundi and Rwanda which had formerly been WCC members through the Church of the Province of Burundi, Rwanda and Boga-Zaire, now reorganised in three separate Provinces.

The application from the Orthodox Autocephalous Church of Albania was warmly supported by the Ecumenical Patriarchate as well as by the CEC. The Primate, Archbishop Anastasios of Tirana and All Albania, had written that the Church had been involved in the early days of the ecumenical movement, and in different circumstances would have been among the founder members of the World Council.

Reference was also made to a number of applications, especially from churches in Africa, that were currently being processed.

B. Applications for Affiliation

Mr van Beek reported that three councils of churches were applying for affiliation as associate councils: Churches Together in England, the Uganda Joint Christian Council, and the Christian Council of Churches in Madagascar.

C. Other membership matters

(i) The Friends United Meeting (USA) had decided to suspend its membership in the WCC, but were requesting the Council's cooperation in a reflection process about the matter. The General Secretary pointed out that this had happened in a number of cases where churches wished to reflect further on the meaning of membership in their particular contexts. One of the problems for the Society of Friends was the increasing emphasis on the sacramental character of the unity we seek, rooted in the eucharistic celebration. As a non-sacramental body they have experienced difficulties with this development.

(ii) Two WCC member churches in South Africa - the Moravian Church in South Africa and the Moravian Church in the Western Cape Province - had merged and were now known as the Moravian Church in Southern Africa.

(iii) The former All-Union of Evangelical Christians-Baptists in the USSR, a WCC member church, had ceased to exist. A federation had been formed, bringing together the independent Baptist Unions, known as the Euro-Asiatic Federation of

the Unions of Evangelical Christians-Baptists. This new body had decided not to continue the membership held by the former Union but wished to maintain relations with the WCC.

The applications were referred to the Nominations Sub-committee.

D. At a later session, Dr Nababan reported on behalf of the Nominations Sub-committee:

> After due consideration of the background information provided, the Sub-committee recommended, and the Executive Committee **agreed:**
>
> *1) to recommend to the Central Committee that the following churches be received into full membership of the World Council of Churches:*
>
> *- The Church of the Province of Burundi - L'Eglise Episcopale du Burundi*
> *- The Church of the Province of Rwanda - L'Eglise Episcopale du Rwanda*
> *- The Orthodox Autocephalous Church of Albania.*
>
> *2) to recommend to the Central Committee that the following Councils be received as Associate Councils of the World Council of Churches:*
>
> *- Churches Together in England (CTE)*
> *- Christian Council of Churches in Madagascar - FFKM (Conseil chrétien des Eglises à Madagascar)*
> *- Uganda Joint Christian Council (UJCC).*
>
> These churches and councils would be invited to send a representative to the next meeting of Central Committee to be present on the occasion of their reception into membership.
>
> In future, it was proposed to revive the practice of marking the **reception of new member churches** by a simple ceremony of welcome in plenary session immediately after the vote, and celebrated during morning worship on the following day. The acceptance of councils of churches as associate councils would also be highlighted in the welcome ceremony and the worship.
>
> As it was felt that a number of questions relating to membership required some reconsideration, it was proposed that a general review of **criteria for membership** be carried out and a report brought to the Executive Committee.

7. PUBLIC ISSUES

A. Rev. Dwain Epps presented **background notes** (summarised below) on events and issues of current importance. Amidst the great confusion and increasingly chaotic behaviour in so many parts of the world, with divisions being re-divided and devastating conflicts dragging on, there had been some signs of hope.

Of special note were the declarations of mutual recognition made by the State of Israel and the Palestine Liberation Organization, which cleared the way for the signing of an accord providing for Palestinian self-rule in the Israeli-occupied Gaza Strip and West Bank. On both sides serious divisions remain as a result of the concessions that were necessary to reach an agreement. Implementation would require the exercise of extraordinary political will by the parties to the present accord, by the Middle East states, and by major powers beyond the region.

Negotiations were also continuing in South Africa, despite acts of violence by extremists on both sides intended to disrupt them, demonstrating the skill and the will of those involved in these talks to bring them to a successful conclusion.

Complex situations existed in many countries, often evolving so quickly that what was said one day quickly became outdated. Open conflicts remained the dominant characteristic, and no solutions were yet in sight to those in the Caucasus, the Balkans, or Bosnia-Herzegovina. It was feared that the populations of these areas would be subjected to yet another winter of war, deprivation and terrible suffering. And, worse still, some of these conflicts were on the verge of drawing neighbouring states into the ethnic fratricide which the leaders of these newly independent states seem powerless to prevent.

Trends in global governance were revealed in the intransigence of the leaders of parties to many of the conflicts, and the incapacity of the international community to enforce the international rule of law. Perhaps, most critically, there was a global paucity of political imagination and a slackening of the collective will for peace. The United Nations and other inter-governmental organisations cannot be said to have ignored this proliferation of conflicts: rather, they seem to have been overwhelmed and often immobilised by them.

UN peacemaking efforts did have some success in Afghanistan, Cambodia and Namibia where they were used in strategic, well-considered ways to assist parties to implement peace accords worked out under UN auspices. The goals of peacemaking missions in the post-Gulf War period have often been unclear and the credibility of the UN as a neutral disinterested peace-keeper has suffered badly as a result. The *Agenda for Peace* developed by the present Secretary-General of the UN lays down a series of aims, including *preventive diplomacy* to allow for early

identification of possible conflicts so that efforts can be made to remove sources of danger before violence results; *peacemaking* when a conflict erupts to resolve issues which led to it; *peace-keeping* to assist in implementing agreements achieved by peacemakers; *peace-building* to rebuild institutions and infrastructures destroyed by civil war and strife, and building bonds of peace among formerly warring nations. The UN's role is described as one which will "address the deepest causes of conflict: economic despair, social injustice and political oppression".

Although the Secretary-General warned that no clear dividing line could be drawn between peacemaking and peace-keeping, in practice the main focus has been on *peacemaking* through military "peace enforcement units" provided for in the UN Charter. Preventive diplomacy and the removal of fundamental causes of conflict have been relegated to subordinate roles.

The United Nations, which grew out of plans for a just peace developed after World War II, was widely understood to be in need of a major overhaul to bring it in line with changed international realities and to equip it better to respond to contemporary international needs. To this end, possible revisions in the UN Charter were under discussion.

Preparations were also underway for a World Population Conference and a World Social Summit; the new Commission on Sustainable Development, which grew out of the Rio de Janeiro Earth Summit, was in its formative stages; while the recent World Conference on Human Rights in Vienna had laid out new challenges for the international community. The WCC was active in several areas and consideration was being given as to how to strengthen WCC involvement in more of these fields.

In the period leading up to Central Committee, some thought should be given to how the churches might stimulate new thinking about the present and future shape of world order. At national level, assistance should be given to churches in countries which are entering processes of democratization after extended periods when the population has been excluded from civil society and from the political decision-making process. Internationally, the conciliar process of JPIC should be pursued as a means of galvanizing the churches into a more effective instrument for projecting a coherent long-range vision of global society and of global institutions capable of promoting justice and peace in a radically altered world.

B. WCC actions in the period since March (not including list of statements and messages issued by the General Secretary) were summarised as follows:

Africa: Delegations had visited **South Africa, Angola, Equatorial Guinea** and **Rwanda**; a further visit to Rwanda by the General Secretaries of WCC and AACC was planned in December. Rudolph Grimes, former Secretary of State of Liberia,

was appointed special consultant on African affairs at the UN Headquarters Liaison Office in New York to help develop closer relationships with African permanent missions and to explore how better the WCC might contribute to the achievement of a just peace in conflict areas of Africa.

Intensive follow-up continued with regard to the **Minute on Sudan** adopted by Central Committee in August 1992, seeking ways to determine how the churches might help in the peace process. An ecumenical delegation was planned for November, followed by a consultation to explore possible strategies for effective ecumenical involvement.

It was proposed that **Central Committee at its meeting in South Africa** take Africa as its central focus in terms of public issues, and that it issue a statement on the pursuit of justice and democratization in South Africa. In consultation with the African member churches and AACC, a report and recommendations for action would be shared on such aspects as humanitarian assistance, development, human rights, solidarity with women, refugees and migrants, conflict-resolution and peacemaking.

Europe: The conflict in **former Yugoslavia**, the attendant misery, death and destruction it has brought to hundreds of thousands of people, and the complexities of the situation in Bosnia Herzegovina in particular, continued to be of profound concern. A staff coordinating group, with members from WCC, CEC, LWF, WARC and the Ecumenical Patriarchate, met regularly to monitor the situation, exchange information and make proposals for action by the respective bodies.

Ecumenical action had focused on the provision of medicines, food and other vital supplies to all victims of the conflict through member churches both outside and within the country. More than US$ 26 million in humanitarian aid had been channelled to the region over the past two years.

The WCC continued to accompany member churches as they strive to witness under intolerable strains and pressures. Several visits had been organised, including one by the general secretaries of WCC and CEC to the Serbian Orthodox Church and other church leaders, and a joint visit with CIMADE (France) by a team that travelled for two weeks in northern Bosnia and Serbia. A Round Table meeting was planned for December with members of the different religious communities in the former Yugoslavia to assess what ecumenical initiatives might be possible.

As a result of the expansion of the conflict between **Armenia and Azerbaijan** and the political upheaval in the latter, a meeting to follow up the dialogue between the heads of religious communities in the two countries - begun in February 1993 under WCC auspices - had to be postponed *sine die*. In June a delegation went to

Armenia to review humanitarian needs and plan further steps in the ecumenical response. But the conflict worsened. In an effort to re-establish communication, a small delegation went to Azerbaijan to meet religious leaders and to reiterate the WCC's desire to provide humanitarian assistance to affected persons on that side of the conflict too. It had been hoped that these visits would have provided new impetus for the dialogue initiated earlier, and that plans could be implemented to create a joint International Humanitarian United Fund to help victims on both sides.

Central America: The peace process in **El Salvador** was proceeding, albeit behind schedule. But the hoped for stability accompanying the implementation of these accords had not so far materialised. In **Nicaragua**, new confrontations had taken place between former fighting forces, as the country continued to struggle amidst a disintegrating economic, social and political situation.

In **Guatemala**, a short-lived *coup d'état* threatened to halt the peace negotiations that have been accompanied by the churches of Guatemala and supported ecumenically. The WCC, together with CLAI, LWF and the NCCCUSA, and in cooperation with the Roman Catholic Church, had sent delegations to Guatemala on a regular basis to further the peace talks process.

Caribbean: A visit was made to **Haiti** earlier in the year and the WCC was ready to assist in the interrupted process of democratization and reconstruction of society there. The WCC, CLAI and NCCCUSA were due to meet with President Aristide regarding his possible return to Haiti, with a view to arranging an ecumenical visit to work out plans with the churches for a renewal of development programmes which would hopefully become possible.

Pacific: In August 1992 the Central Committee called for special efforts regarding the situation in **Bougainville**. Developments have been monitored and opportunities sought to strengthen the hand of the Pacific Conference of Churches in its attempts to promote a peaceful solution. Plans were being made for a team visit to **New Caledonia (Kanaky)** to discuss with church leaders what might be done to further progress towards national self-determination on terms acceptable to the indigenous population.

Archbishop Keshishian expressed appreciation for the report on public issues, and encouraged staff to continue to provide not only a report of actions taken, but also some analysis of political trends.

C. In the ensuing **discussion**, Ms Gcabashe expressed thanks to the WCC for its continued interest in South Africa and in particular the Ecumenical Monitoring Programme on South Africa (EMPSA). With the establishment of the Transitional

Executive Council it was hoped that there would be some lessening in the violence as preparations go ahead for the elections scheduled for April 1994.

Dr Raiser referred to the critical phase which the process of liberation and transformation in South Africa had now entered. He hoped it would be possible to lead this process to genuinely free and democratic elections - the only way to re-establish some sense of legitimacy in South Africa - for, without a legitimate political structure, the whole further process was in jeopardy. Therefore, any support that could be given by the ecumenical community to the preparation of South African society for these elections was crucial. The presence of the EMPSA volunteers had already made a significant impact.

He said that it would be welcomed if the Executive Committee were to adopt a resolution appealing to WCC member churches to do everything possible to assist the churches in South Africa to make their contribution to the process of education for democracy, apart from what would be done through the Special Fund and resource sharing. Such a resolution would strengthen the hands of EMPSA.

Dr Kaessmann referred to the debate in Central Committee in August 1992 with regard to violence/non-violence. This debate must be continued alongside discussions on conflict resolution, and in consultation with the member churches. She suggested that a study process be undertaken by Unit III about our vision of non-violent conflict resolution, in the knowledge that there was no agreement within the Council on the issue.

Dr Aagaard suggested that this discussion take place in Central Committee in the context of the eroding democratic structures in the world. Mr Epps responded that the issue of a non-violent approach to conflict resolution was a central concern and Unit III was planning a consultation on the subject in 1994.

Secondly, Dr Aagaard noted that the Unit III Committee in September 1991 did have some discussion regarding the UN and its relationship with the WCC. The difficulties experienced by UN forces were disquieting and we have to take a clear stand on what the UN could be, how this might be achieved, and how we as WCC and the churches can best support it.

Bishop Anderson expressed concern about the renewed pattern of violence going on in the black communities in the US and asked how members of the Executive viewed this issue.

Archbishop Keshishian mentioned two matters related to political action by the Council which surfaced during his visit to Germany. Many people in the churches understand our political action as being confined to statements or letters. But this

impression was wrong, and we must remind people that diakonia is also part of our political action, part of the process of *conscientisation*. Secondly, he felt that, although it was important to collaborate with REOs and NCCs, at the same time we do need to maintain our specificity and give a lead as the World Council.

The General Secretary took up the subject of the form of our cooperation with REOs on public issues and the question of our visibility. We have to watch the integrity of the WCC especially in connection with sensitive issues; on the other hand, it was also true that the WCC was only as good in implementing and following up a public policy stance as was its cooperation with the regional bodies. It was impossible for the WCC to become involved in a particular region without being in contact with the REO. The image question should not be too prominent; the style of cooperation should be decided on according to the needs and limitations of a given situation.

Fr Kishkovsky said that there were times when the WCC may be working with an REO or NCC, but that another ecumenical group might be involved at a given moment. The WCC should see the larger picture and bring together the right kind of representation for discussion on a particular issue in a wider context.

Bishop Gomez asked whether the WCC could not make a greater impact on the international media. Those in the Caribbean receive their news and information from the USA with its bias and limitations. Some effort was needed to bring objective and balanced reporting to those who have no means of knowing what was going on in the world. Mr Epps acknowledged the need for the Council to have better relations with the media, noting that the US media actively avoid presenting the views of the churches. In many situations the local churches were closer to the information than anyone else and must be persuaded to play a stronger role in relation to their own media.

Mr Epps expressed appreciation for the comments by members of the Executive on the various issues raised. He said that one of the intentions of this kind of report was to raise issues where no clear way was perceived in order to have a wider discussion. Sometimes staff receive privileged information but do not necessarily have privileged insights, and they were grateful for the guidance received in such a discussion with the Executive.

D. Actions by the Executive Committee

a) With regard to the former Yugoslavia, Dr Kaessmann expressed disquiet that no woman had been named to the Commission on War Crimes. At a later point, it was **resolved** that:

> *the Executive Committee ask the General Secretary to express its concern to the Secretary-General of the United Nations that no women have been*

named as judges on the Expert Commission on War Crimes in the Former Yugoslavia. Since rape is a major war crime in this conflict, it is absolutely necessary that women be placed on that Commission.

Secondly, Dr Kaessmann noted that, in many European countries, groups were trying to help refugees on an individual basis, and their actions were getting them into difficulties. She felt the churches should be urged to support such efforts.

b) Mr Epps presented a draft **statement on the Middle East**, which sought to recognise the import of the progress made but recognised that much remained to be done. With some amendments, the statement was **adopted** as follows:

The Executive Committee of the World Council of Churches, meeting in Sigtuna, Sweden, 14-20 September 1993, warmly welcomes the exchange of letters of mutual recognition between the leaders of Israel and the Palestine Liberation Organization, and the subsequent signing in Washington, D.C. of an agreement to establish a transitional Palestinian Interim Self-Government Authority in the occupied territories of the West Bank and the Gaza Strip.

These unprecedented actions constitute a significant step in the direction for which the WCC has hoped and prayed ever since it was formed 45 years ago.

For over four decades, the WCC has repeatedly issued calls for good-faith dialogue leading to a peaceful settlement. The Fifth Assembly (Nairobi, 1975) put it in these words:

> *Although the parties have not trusted one another sufficiently until now to engage in dialogue, full mutual recognition by the parties must be seen not as a precondition to, but rather as a product of the negotiation. We call upon all parties to take those steps essential to negotiations with hope for success. Among these steps, we emphasize the cessation of all military activity, both regular and irregular, including terrorism.*

For the breakthrough achieved in the present negotiations, and for the wisdom and patience of the mediators, we give thanks to God.

Important as it is, however, this agreement does not yet ensure peace, nor does it guarantee justice. On both sides, serious, even potentially violent divisions remain as a result of the concessions that have been necessary to reach an accord.

Implementation is the key. The "Declaration of Principles" subscribed by the leaders of the PLO and the State of Israel does constitute a commitment to continue negotiations whose goal is the implementation of UN Security Council resolutions 242 and 338, which by international consensus lay out the fundamental conditions for security, lasting peace and justice for Israel, the Palestinian people and the Arab States.

Many significant issues remain to be resolved, among them: the complete withdrawal of all Israeli forces from all the occupied territories, the future of Israeli settlements, the resettlement of refugees, and the restoration of the full rights of the Palestinian people. The future status of Jerusalem is also subject to further negotiation, and the principle long advocated by the WCC that the destiny of the holy city must be defined through a genuine partnership between followers of Judaism, Christianity and Islam has yet to be affirmed.

Implementation of this agreement, and further negotiations within this auspicious new framework, can succeed and achieve the goals of justice and security for all the peoples of the region only through the exercise of extraordinary political will and imagination, not only by the immediate parties to the continuing talks, but by major powers beyond the region.

We reiterate our commitment to the churches and to the peoples in the Middle East, and assure Jews and Muslims who have laboured sacrificially for peace of the WCC's continuing solidarity in this hopeful yet trying time.

We renew the WCC's call to churches all over the world to remain constant in prayer, and urge them:

- to support vigorously the continuation of this process,

- to redouble efforts to assist the Palestinian people in the reconstruction of their ruined homes and economies, and

- to engage in continuing dialogue with Jews and Muslims as a means of participating in the process of building and discovering how to live together harmoniously in mutually supportive communities.

We pray, with the psalmist, that justice and peace might soon embrace throughout the Middle East, in order that the ancient promise of the prophet Isaiah might be fulfilled, that "they shall not hurt or destroy in all my holy mountain". (Psalm 85, Isaiah 11:9).

8. WCC SPECIAL FUND TO COMBAT RACISM

A. Concluding Action on 1992 grants

The General Secretary explained that in 1992 an amount of US$ 70,000 had been reserved for support of the Patriotic Front and its efforts to work towards a truly democratic South Africa. Specifically, this grant was an attempt to unite forces of the oppressed people towards a common solidarity, particularly the liberation movements. Before the grant could be disbursed, the PAC broke away from the Patriotic Front (PF). The grant was then sent to the SACC to be held in trust until projects were submitted that were in the spirit of the PF. Although in 1993 there were several attempts to re-activate the PF, these efforts proved unsuccessful.

The Executive Committee was now being asked to determine what should be done with the 1992 Special Fund grant to South Africa. One possibility would be to cancel last year's decision and re-designate the total amount along with the grants for 1993. After consultation with the SACC and further afield, another option was suggested: namely, that the purpose of the 1992 grant be redefined and that it be used to "empower and enable the liberation movements to participate effectively in the negotiation process".

Although in 1992 the Executive Committee decided not to continue supporting liberation movements in South Africa because they had virtually become political groupings each seeking to gain support, it was now recognised that the black political movements were at a great disadvantage in comparison to the government-related parties. They have more limited funds and greater difficulty in reaching out to their potential constituencies. In addition, the crucial negotiation process was not yet complete. It was therefore suggested that the grant be retro-active and be shared between the ANC and the PAC.

Ms Gcabashe welcomed the suggestion that these funds be disbursed as soon as possible, especially since they had already been earmarked for the negotiation process. Dr Tolen stressed the need to be clear about the intention of the grant.

On the recommendation of the General Secretary, the Executive Committee **agreed**, with one abstention, to re-allocate the grant approved in 1992 as suggested and to share it between the ANC and the PAC.

B. Special Fund grants - 1993

Dr Robinson presented the list of proposed grants totalling US$ 360,000. The Screening group had set four priority areas: South Africa, Indigenous Peoples, Germany, and follow-up to the gang summit in the USA.

No details of the allocations among German groups were yet available but it was proposed that $17,000 be set aside for later distribution. This was also the case for South Africa, for which it was recommended that $100,000 be set aside. In addition, proposals were awaited from oppressed groups in the United States involved in the follow-up to the Gang Summit, and it was requested that $15,000 be set aside for that purpose.

With regard to South Africa, the General Secretary described the process whereby the churches in South Africa, through the SACC and the Catholic Bishops' Conference, were setting up a network of internal monitors for the election process, who have to be recruited and trained. It was therefore hoped that this grant could go towards supporting this education for democracy process being carried out by non-partisan organisations. It had not been possible to secure precise proposals in time for this meeting, but Dr Raiser suggested that the Executive accept this allocation for the purpose stated, and authorize the Officers to approve the details on the basis of specific proposals expected in the coming weeks.

Dr Robinson affirmed that member churches, NCCs and Central Committee members would be informed of the grants prior to releasing the information to the press; the embargo date was set for 15 November 1993.

The Executive Committee **approved** the list of grants for 1993 as proposed (Appendix V), on the understanding that the details of the allocations to Germany, South Africa and the USA would be considered by the Officers in November.

9. EIGHTH ASSEMBLY

In August 1992, the Central Committee authorised the Executive Committee to bring recommendations to its meeting in 1994 on the theme, site, and nature of the assembly, on the mandates and membership of the Assembly Planning Committee (APC) and of the Assembly Worship Committee (AWC).

The General Secretary introduced the subject, noting that the Executive had named six of its members to do some reflection on the next assembly. This Reflection Group had met in June, and was characterised by a lively exchange of ideas, including some dreaming about new ways to conceive of an assembly. The limits imposed were determined not only by the constitutional requirements, but also by the very nature of the Council, which is necessarily reflected in the assembly.

The constitutional provisions are that:

- every church be represented by at least one delegate;
- the assembly elect Presidents and members of Central Committee;

- the assembly determine general policy and review programme;
- the assembly delegate further responsibilities to Central Committee.

An assembly is constitutionally required and is the Council's highest governing body. The last three assemblies have followed a similar model, based on the one elaborated by the 1971 Structure Committee, including celebration, witness, public manifestation, common reflection on a theme, issues, critical assessment of the current ecumenical situation; plus the necessary decision-making and constitutional business. It is important to find the correct inner balance, avoiding the placing of more emphasis on one of these than on another.

It should be noted that the WCC is not the only ecumenical body to have an assembly: ten other assemblies are scheduled between 1993 and 1998, and each makes its demands on the churches. The WARC has suggested that all these bodies come together in one assembly, to include the Christian World Communions. Was this something to be considered?

An assembly is a time for regenerating ecumenical commitment through people who experience this ecumenical exposure and become agents of ecumenical processes when they return to their home churches.

Ms Ritchie, moderator of the Reflection Group, said that it was difficult to convey in a written report the excitement felt by the Group as they came to see some of the implications of the suggested thematic emphasis of *Jubilee*, described in Leviticus 25:10-ff.

The Eighth Assembly comes $7x7+1=50$ years after the inaugurating Assembly at Amsterdam in 1948. The biblical concept of *Jubilee* gives us the possibility to be re-called to our original goal; thus a *Year of Jubilee* can be understood as a time for repentance and penitence, but also of celebration, forgiveness and reconciliation. The preparation period - embracing all those involved in and committed to the ecumenical movement - could be seen as a pilgrimage leading towards the assembly as the focal point. This coming together would be a moment of re-commitment, of bringing back the ecumenical movement into the hands of God.

Bishop Zacharias, a member of the Reflection Group, felt that experience of the past and hope for the future should find expression in the assembly. He saw it as a time for the churches to express solidarity with one another, as a homecoming of the churches to the Church in repentance, renewal and celebration. Ecumenism depends on fellowship and friendship, and if that exists among the delegates and among the leadership of the churches, then that is already a major step forward. The presence of church leaders is therefore of great importance for the future of the ecumenical movement.

Delegates should be appointed at least two years in advance and a period of pilgrimage and preparation in the churches should be foreseen. Special attention needs to be given to the preparation of assembly leadership, as well as to the election procedures.

Dr Kaessmann, also a member of the Group, noted that the constitution requires an assembly with a minimum number of delegates to do the business of the Council. What is needed now is an expression of hope - that the ecumenical movement really can change something, that it can still be a prophetic sign to the world - one world for all people. We need a manifestation of the people of God belonging to one another, in the midst of a world where people are tearing their lives apart and causing nothing but destruction. Can we dare to believe that the ecumenical movement has the courage to find ways of praying and living together in such a way as to give hope back to the people?

Presenting **a possible model for an assembly**, Dr Kaessmann referred first to a preparation period in the parishes, and at national and regional levels. An assessment of the ecumenical situation could find expression in the reports of the Moderator and General Secretary as the assembly opens.

A second stage was described as a "market place" - an opportunity to see and share what each person brings to the ecumenical movement. Here there could be a variety of choices, with some participants involved in a review of the Council's work, while others look at visions for the future; yet others could learn something of the work of various movements and groups, or about the spirituality of churches different from their own, for example.

Thirdly, the delegates would spend a few days on their own, dealing with the necessary business of the assembly. Voting should be limited to a minimum, with the preparatory work of nominations for presidents and members of Central Committee having been done differently than in the past - for instance, in the regions beforehand. A group of delegates could be entrusted with public issues, another with questions of relationships. Ways should be found to avoid too much repetition through reporting back to plenary and re-debating issues that have been studied in detail already in smaller groups. This would entail a greater sense of trust among the delegates than was evident in Canberra.

Then there would be opportunity to go to local parishes with a call for a celebration of *Jubilee*, and the assembly would conclude with a re-covenanting to the search for the unity of the Church. The assembly would continue as the delegates take it back with them to the regions and to their home churches, for celebration and re-covenanting.

Dr Aagaard had reservations about these proposals, remembering the evaluations of Canberra which said there should be no more such assemblies. She asked whether there was not another way of honouring the basic constitutional requirements, suggesting that the different phases did not necessarily all have to take place in the same spot simultaneously. Thus, for example, a *Jubilee* celebration could be held separately from the business sessions for delegates, while a process of deliberation could be based on the Council's programmes rather than on a theme.

Fr Kishkovsky stressed the importance of regaining lost links with the church leaders who have tended to withdraw from the ecumenical movement. We need to bring them back into the process in order that they recommit themselves to the ecumenical movement and participate actively in the follow-up. He saw this as part of our task in planning the assembly.

Dr Raiser elaborated on the motivation he saw for the theme of *Jubilee,* which had come out of discussions in member churches. The *Jubilee* symbol links with the idea of the *sabbath year* - a time for the release of slaves, for remission of debts, so that the basic equality is re-established. In the Bible this includes the restitution of the original distribution of land, recognising that the original distribution becomes distorted after a certain time. God wanted his people to be one people, one family - but these relationships have become distorted too, and *Jubilee* could be an occasion to render our life as Christian communities back into the hands of God. We have nothing of our own to defend; all claims become illegal, the one claim is God's claim. This goes back to the Hebrew understanding: towards God and away from yourself. This is certainly **not** to be seen as a Jubilee in the secular sense of a self-congratulatory celebration.

Dr Tolen was grateful for this explanation of the *Jubilee* idea, but expressed concern lest it be seen by the churches as yet another agenda item put on to them by the WCC. Deciding on a theme was one thing, he said; helping the member churches relate to it was another. We must find a process whereby the churches are able to commit themselves to the theme, so that they can enter fully into it.

Ms Oduyoye thought that *Jubilee* should be seen as the motivating idea for the assembly rather than as a theme as such. Bishop Zacharias added that *Jubilee* was not intended to be the title - that still has to be found. And, said Dr Tsetsis, whatever theme is selected, it must relate to where we go afterwards.

We must start from the assumption that the ecumenical movement has two aspects, said Mr Briggs: one represents the churches as they are, while the other is trying to lead them forward with a new enthusiasm: we need to find the right balance between the two. He hoped that a theme would be found that would be helpful

rather than divisive, especially for those trying to act as catalysts among churches that can be described as anti-ecumenical.

Fr Zhiliaev felt that the idea of *Jubilee* would be helpful for the Orthodox, because at Canberra they were concerned that the WCC had strayed from its original goal of the unity of the church. He urged that sub-themes be selected which give a clear understanding of the different aspects to be considered, pointing to our reality as a fellowship of churches.

Concluding this part of the discussion, the Moderator noted a general consensus that the idea of *Jubilee* permeate the assembly, including pre- and post-assembly activities. With this affirmation, further work would be done by staff so that the Executive in January could make clear recommendations to Central Committee and the APC.

Nature and Style

The General Secretary felt that, even if it were decided to hold the business sessions in a different location from the rest of the assembly, it would still be necessary to have some 600 delegates, and even then many churches would not feel adequately represented. Whether to bring such a sizeable group of persons together just to deal with business might be questionable.

Some of the unease at Canberra stemmed from the fact that delegates did not feel they owned the assembly; it seemed to be owned rather by the visitors. Some reconsideration should be given to the concept of a visitors programme, since, if we develop a structure that is sufficiently sensitive, the presence of visitors should not be seen as a problem. It must be clear that there is a core assembly process that is owned by the delegates, but at the same time there is an interest in making the assembly an occasion when the ecumenical movement reaches out not only through proclamation but through people, and so the possibility of having a limited number of visitors is something we should look at as an opportunity.

Some members felt it was not so much the visitors who contributed to the lack of ownership felt by delegates, but rather the sense of manipulation by advisers and persons present in other capacities. Dr Tsetsis suggested that we negotiate with churches to ensure that "experts" on particular issues be appointed within the delegations, rather than in a separate category.

Ms Best said that for her it was the format that was problematic, rather than the presence of others. Many of those attending a WCC meeting for the first time were not sufficiently prepared for what they would encounter and were spectators rather than participants - except perhaps in the small groups - but not all of those were

very successful. Thus, training for leadership, and an understanding of the market place concept would help people to participate more fully.

On the subject of helping member churches to own the assembly, Ms Rantakari felt that collaboration can be as close as the relationship is - the churches will own the assembly as much as they feel they belong to the Council. We must help the churches feel part of the planning and of the processes that are to culminate at the assembly.

Dr Tolen also wondered whether it would be better to separate the World Council's business from the celebration by the ecumenical movement as a whole; otherwise one might dominate the other and neither would be satisfactory. But having two separate events would not mean that they must both take place in the same year. Some felt it was time to do a critical self-evaluation: where are we as the World Council, particularly in relationship to our member churches?

On the question of **elections**, it was essential to find a way to avoid the pain experienced in recent assemblies. The Group suggested that the process be started beforehand in the regions, asking them to make proposals for Central Committee membership to the Nominations Committee. Mr Briggs suggested that the outgoing Central Committee decide on appropriate regional balances, and that the nominations process be completed in advance so that the assembly would only have to legitimise the appointments.

It was understood that a review should also be done with regard to the election of the Presidents.

The Reflection Group had also looked at a number of possible models for the **allocation of seats,** and suggested that, if each church were allocated a minimum of three delegates and a maximum of ten, it might be easier to achieve the necessary balances within each delegation.

There was some discussion as to whether church leaders ("heads") should be invited separately to the assembly, but the Moderator felt they should rather be encouraged to come as member of their delegations. Fr Kishkovsky was concerned that many delegates and church leaders felt a sense of alienation from the decision-making process in Canberra. The fact that some leaders do not wish to be involved in WCC decision-making tells us that the issues are deeper than categories and quotas.

There was agreement that the planning process in the regions should start early, with preparatory materials ready well in advance for use in regional meetings, as well as in national and local contexts.

Mr Perkins referred to his visits to possible sites. A number of considerations had had to be taken into account, including geographical location, local church and ecumenical situation, adequate facilities for meetings and accommodation, finances, communication and media possibilities, symbolic significance of a location.

Explorations had been based on the assumption that the assembly would have a maximum of 1,000 voting delegates with a total presence of some 4,000 persons, similar to Canberra. It was noted that no assembly had yet taken place in Latin America, nor in a predominantly Orthodox area. Several invitations had been received, or were expected, from member churches, and though some locations were not found to be suitable, others had been visited and the following were considered as possible options:

Africa	Addis Ababa, Ethiopia; Harare, Zimbabwe;
Asia	Manila, Philippines
Europe	Amsterdam, Netherlands; Vienna, Austria;
Latin America	Rio de Janeiro, Brazil; Sao Paulo, Brazil.

Discussion showed that although financial considerations are important, they should not unduly influence the decision as to which venue might be chosen. Clearly some places would cost more than others because of travel costs and subsidies, and the varying amount of support that could be expected from local churches.

The assembly matters were referred to the Programme Sub-committee.

At a later session, Ms Ritchie presented the report of the Programme Sub-committee, which was agreed as follows:

1. Theme

a) *Jubilee* was affirmed as the main thematic framework for the Eighth Assembly;
b) further staff work was requested on the biblical and theological dimensions of *Jubilee* with a view to preparing a document for the Executive and Central Committees;
c) staff were requested to bring suggestions for ways in which the concept of *Jubilee* might be expressed in specific formulations (wording of a theme), and on the possible role of such a theme in the life of the assembly.

2. Process

The Programme Sub-committee:

a) affirmed the idea of seeing the assembly as a process (e.g. a *Jubilee Year*), with a world wide assembly as a focal point, with regional and other special gatherings as integral parts of the assembly;
b) recognising the difficulty of doing serious theological work during a world assembly, requested staff to work on proposals for implementing such theological work;
c) affirmed the Reflection Group's understanding of a "market place" at the assembly in relation to issues and concerns;
d) welcomed the possibility of an overall review of the directions and emphases of the WCC over the past 50 years, bearing in mind the process on the Common Understanding and Vision of the WCC, and the end of the Decade of the Churches in Solidarity with Women;
e) requested further staff work on possible ways of conducting the election process at the assembly.

Dr Ariarajah indicated that these points were intended as reminders for the APC of the tasks to be done, rather than as items where immediate action was required.

3. Size

The Programme Sub-committee recommended the following initial guidelines for further staff work:

a) some 900-1000 official delegates can be expected to attend the assembly;
b) 500-800 other official participants can be expected to be part of the working life of the assembly;
c) in addition, 1500-2000 visitors and journalists can be expected to attend.

Staff were requested to provide the Executive at its next meeting with several options for the allocation of seats.

4. Site

The Sub-committee recommended that special attention be given to the following sites to enable a final choice by Central Committee in January 1994 (not in order of priority): (a) Harare, Zimbabwe; (b) Amsterdam, The Netherlands (c) Rio de Janeiro/Sao Paulo, Brazil, or another location in Latin America that would meet the logistical requirements; (d) a possible site in Europe or the Middle East that would enable the assembly to meet in an Orthodox context.

The Executive Committee expressed thanks to the churches in the six countries for their interest, cooperation and assistance in the exploration process. It was agreed to retain all seven sites as possible alternatives until after the decision by Central Committee.

The Moderator asked that, before leaving for Johannesburg, Central Committee members be urged to consult with their churches and other ecumenical bodies for advice with regard to the theme and the choice of sites.

In conclusion, the Executive Committee **affirmed** that the matters for action at its next meeting were those relating to **theme**, **site**, **dates**, proposals for **allocation of seats**, and nominations for membership of the APC and the AWC. The above considerations were remitted to the General Secretary with the request to bring specific proposals for action.

10. CENTRAL COMMITTEE MEETING 1994

A. The General Secretary affirmed his earlier remarks that the intention to go to South Africa not be questioned further. It was his opinion that political developments did not offer any valid reason to alter present plans, although unexpected events may yet occur that would prevent our going.

The Executive Committee **requested** the General Secretary to write to the South African Council of Churches reaffirming the WCC's decision to accept the invitation to hold the next meeting of Central Committee in South Africa. All members of Central Committee should be urged to attend.

B. Ms Becher presented the **draft agenda and programme**. Although the venue was now to be the Eskom Centre (40 km. north of Johannesburg), the Opening Worship would take place at the Central Methodist Church in Johannesburg.

C. Seven **deliberative plenary sessions** were proposed and attention was given to these by the Programme Sub-committee, which recommended that each presentation should not exceed 40 minutes, leaving a further 40 minutes for plenary debate. The sessions would build on material going to Unit Committees but programme-wise it was not possible for all of them to take place prior to the Unit meetings.

Mr Briggs noted the tendency to decentralise the various plenary sessions and urged that there be some overall planning to provide for a variety of ways of presentation in order to make them interesting and stimulating for the audience.

Ms Ritchie reported that the Programme Sub-committee had made the following remarks regarding plenaries, which the Executive Committee endorsed:

1) **Plenary on Faith and Order** - including some reporting on the Fifth World Conference:

- other Unit I staff should cooperate with Faith and Order staff in the preparation of the presentation;
- the focus of the debate should be *koinonia* as a hermeneutical principle, to understand the unity we seek;
- various points of view should be expressed, including the concerns of younger theologians and women theologians.

2) Plenary on the Laity - including some reporting on the World Convention of Christian Lay Centres:
- all Units should participate in the preparation of the plenary, the overall responsibility to be in the hands of the coordinator of the stream on Lay Participation towards Inclusive Community. The WCC legacy concerning the laity, both from the past and more recently, should be considered; discussion should address possible foci of WCC laity work in the future.

3) Plenary on Youth - including some reporting on the EGGYS event. This should provide opportunity to address in a meaningful way the following concerns expressed by the Executive during the preparation period for EGGYS:
- the presence/absence of youth in the ecumenical movement today;
- the need for clarity in the articulation of the vision of young people in the church;
- the desire that the EGGYS event mark the beginning of a process on the way forward for the youth;
- the need for ecumenical leadership formation in the church, taking into account the spirituality and faith of young people;
- the question of how youth can challenge and transform ideas and traditions in the church and in society.

4) Plenary on WCC/RCC relationships: A paper providing a basis for plans for a plenary discussion at Central Committee had been shared. Staff were requested to take the following comments into consideration:
- the discussion should incorporate the experiences of WCC member churches and of Roman Catholic churches at local, national and regional levels;
- the plenary should provide opportunity for the members of Central Committee to share their own experiences;
- a copy of the chapter on Ecumenism in the new Ecumenical Directory should be sent to members of Central Committee in advance to help them prepare for this plenary.

Dr Raiser envisaged giving the plenary a wider focus by inviting at least one representative from regional and national councils to present their own perspectives regarding relationships with the RCC, so as to avoid limiting our considerations

to relations between Geneva and the Vatican. The SACC has a particularly rich experience to describe and this could be contrasted with the model adopted by the Council of Churches of Britain and Ireland, for example.

It should be clear that this plenary was taking place in the context of Central Committee and was not a hearing on the work of the Joint Working Group which is our common concern with our Roman Catholic partners. As Central Committee members would receive the new Ecumenical Directory, it might be helpful to invite one or two Roman Catholics to highlight what they consider to be the significant character of the chapter on Ecumenism.

5) Plenary on NCCs: Taking into account the report and evaluation of the Third International Consultation of NCCs in Hong Kong in February 1993, it was noted that the Continuation Committee set up by the Consultation would look at plans for the plenary but responsibility for it lay with the WCC. It was felt that the best approach would be to take up the question of the self-identity of NCCs and their role in the overall ecumenical movement.

Dr Raiser explained that NCC representatives had requested space on the agenda of Central Committee. According to the evaluations of the Hong Kong meeting, it was clear that the profile of many NCCs has changed, since many now include full Roman Catholic membership. The General Secretary therefore felt it would be appropriate for one or two persons representing NCCs to address the plenary followed by a response on behalf of the WCC.

Draft *Guidelines for Relationships between the WCC and NCCs* would be referred to the Committee on the General Secretariat for consideration.

6) Plenary on the Eighth Assembly and
7) Plenary on the Churches' Decade in Solidarity with women, Women under Racism, Violence against Women
Plans for these were already in hand.

8) Proposal for a celebrative hearing:
The Programme Sub-committee proposed, and the Executive Committee **agreed**, that during the Central Committee in Johannesburg an evening celebrative hearing take place to commemorate the 50th anniversary of Unit IV - Sharing and Service (formerly CICARWS - Commission on Inter-Church Aid, Refugee and World Service). This hearing should highlight the history, changes and present trends in diaconal sharing and service.

The Unit IV Committee was requested to present within its report a **minute** on the 50th anniversary for formal adoption by Central Committee.

Dr Tsetsis urged that 50 years of diaconal presence be marked in a clear way. It was agreed that an open invitation be issued for the occasion.

D. Dr Aagaard thought that six sessions for **Unit Committees** were too many since this could lead to repeating the work done by the Unit Commissions. The General Secretary reiterated his understanding that Unit Commissions are advisory and not able to make binding decisions. As Central Committee cannot be expected to receive the detailed advice coming from all the Commissions, the Unit Committees are the instruments which absorb this advice and make it possible for Central Committee to make responsible decisions.

E. Ms Rantakari raised a question about the **Regional Meetings** which are often badly attended. To what extent were the respective REOs involved in planning these? Dr Raiser responded that there was an understanding that the meetings be shared, one reflecting the regional agenda and the other the WCC agenda. In discussion with REO general secretaries, there was agreement that these Regional Meetings be planned in cooperation between the colleagues concerned.

There was an impression that some of these meetings had not been well planned in the past and sometimes had been used simply as social occasions. It was suggested that Regional Task Forces be asked to send out an agenda in advance so that people are aware of the business to be dealt with.

The Executive Committee **approved** the general lines of the agenda as proposed.

11. REPORT OF THE PROGRAMME SUB-COMMITTEE

Ms Ritchie presented the rest of the report, indicating that the Programme Sub-committee had studied the activities reports of the four Programme Units and of the General Secretariat and its related Offices and had the following comments to make:

A. General Secretariat related matters

1) Guidelines for use by member churches with regard to inviting WCC staff
The Sub-committee discussed some proposed guidelines and felt they would be helpful to the churches. However, the Executive Committee saw this as an internal administrative matter that did not require specific action on its part.

2) WCC/RCC Relationships
In the discussion on the Central Committee plenary session, Fr Kishkovsky made an observation on behalf of Fr Zhiliaev that, in light of the decision by Central

Committee in 1992 that situations involving uniatism and WCC member churches be monitored, the Central Committee in January 1994 should evaluate developments in this field and assess whether new initiatives by the WCC were necessary.

The General Secretary felt it would be preferable if this subject were not raised in the plenary, but suggested that the proposal be shared in a separate form with the Committee on the General Secretariat in the context of relationships. Fr Kishkovsky agreed, but pointed out that some churches would be anxious to bring up the subject and would be likely to do so in the plenary unless there was an assurance that they would receive a hearing at another point.

B. Unit-related matters

Programme Unit I

3) Ecclesial Unity - Faith and Order

The Sub-committee recommended, and the Executive Committee **agreed**, that the Message and Section reports of the Fifth World Conference on Faith and Order (Santiago de Compostela, August 1993) be evaluated by Unit I - staff, Commission and Unit Committee - in order to draw programmatic and organisational implications both for the Ecclesial Unity/Faith and Order stream and for Unit I as a whole.

4) Lay Participation towards Inclusive Community

A preliminary presentation on the World Convention of Christian Lay Centres and Movements (Montreat, USA, September 1993) was received. The renewed interest of the WCC in the profile and place of the laity in ecumenical learning was welcomed, and the need for a consultant for the work with Lay Centres and Movements was registered.

The General Secretary reminded the Executive that there was currently no programme staff person responsible for the work with Lay Centres. The WCC was however in negotiation with Regional Associations of Lay Centres to ascertain whether they could help provide funds to enable the appointment of a consultant for an interim period until it was clear whether more permanent shape could be given to the Laity stream in Unit I, including the role of coordination between the Lay Centres Associations.

5) Ecumenical Theological Education

A report of the preliminary work of the Bossey Review Committee, which met in August 1993, had been shared with the Executive Committee (see p.17). A further meeting was scheduled for November and a final report would be presented to the Unit I Committee in January 1994.

The General Secretary reminded the Executive of the need to appoint an interim Advisory Group for Bossey, and suggested that a list of proposed membership be brought to the Executive in January for approval. The Executive encouraged staff to move ahead along the lines recommended by the Review Committee.

6) Theological and Ministerial Formation

A proposal for programmes to assist Orthodox Churches in the development of resources for ministry, mission and ecumenism, and including training for possible Orthodox staff members, had been approved by Central Committee in Moscow in 1989. However, it had not been possible to fund the programme due to the financial difficulties that arose shortly after that decision was taken. An updated programme outline was shared with the Programme and Finance Sub-committees (see also report of Finance Sub-committee, p.59).

The Executive Committee noted the revised proposals and forwarded the comments made by the Programme Sub-committee to the staff concerned.

7) Worship and Spirituality

Dr Aagaard felt that ways need to be found to lift up and recognise the degree of unity already experienced in our worship and begin from there in our clarification of *koinonia*. Dr Tsetsis suggested that seminars be organised by the staff team to train a new generation of worship animators, who would see themselves primarily as assisting the celebrant rather than as a main attraction.

On the recommendation of the Sub-committee, the Executive **agreed** that:

- cooperation should continue between Units I and III on Ecclesiology and Ethics (*Costly Unity*), following the Faith and Order World Conference;
- the Ecclesial Unity/Faith and Order stream should be requested to resume its previous concern and discussion related to the significance of worship in enabling the search for the visible unity of the church;
- the need for the appointment of a permanent programme staff person for Worship and Spirituality should be **affirmed**.

Mr Davies asked what was meant by affirming the need for a staff person for this task. Ms Best pointed out that Central Committee in August 1992 had approved a recommendation by Unit I Committee that a staff person be appointed for Worship, but no action had been taken. What could be done in such a case?

Dr Raiser explained that the person formerly responsible for this work had been appointed Executive Director of the Unit and could no longer give the necessary time to the programme on Worship and Spirituality. A major consultation was

scheduled for 1994 and within the Unit it was difficult to see how the necessary staff resources could be made available. This Unit was probably under-staffed in terms of carrying out its priority programmes, and is the least fortunate in receiving designated income. Responding to Ms Best, he said that the point of this reference in the minutes was a reminder of the stated need even though it was not possible to implement it at the moment.

Programme Unit II

8) Education for All God's People - Family Life Education
The shape and context of the programme to equip pastoral workers for counselling families in crisis situations should be determined by the experience and initiatives at local level.

The General Secretary reminded the Executive that 1994 had been designated International Year of the Family. The RCC was taking this up with particular interest, and Roman Catholic colleagues had approached the Council about its potential cooperation with them in giving shape to this Year. However, there was a shortage of funds for organising major events, and a certain lack of interest among the community in general due to the succession of international years. Obviously the Council was concerned about the role of the Family, but it had maintained a low profile on so far, knowing that the member churches would find it difficult to come to any common position on the subject. He asked for advice from members of the Executive from their own contexts.

The Moderator expressed the view that we see the family and family education in a different perspective from that taken by the RCC, and at local level some of our churches face difficulties. Through NCCs, there was some collaboration between Orthodox and Protestants at local level with the RCC in preparing consultations in various parts of the world. He suggested that WCC member churches be reminded to give due attention to the issue.

9) Christian Religious Education
Linkages should be made with the Theological and Ministerial Formation programme of Unit I for Orthodox churches. The programme should make use of the innovative methodologies developed by the adult popular education programme.

10) Gospel and Culture
The study process envisaged by this programme should make use of regional and local centres of study and research (e.g. the Faculty of Theology, Yaoundé, Cameroon, for the Central African region). The possibility of collaboration with the work being done on popular religion in Unit I should be explored.

Programme Unit III

11) Minute on Africa - follow-up

A paper on follow-up to the Minute on Africa adopted by the Executive at its meeting in March 1993 (minutes p. 43ff) was shared with the Sub-committee. It was pointed out that, while the church in most African countries had spear-headed education for democracy, voter education and monitoring of elections, as well as peaceful resolution of conflicts, very little had been done in relation to study and reflection, or in terms of analysis and interpretation of the current socio-political trends with a view to an appropriate ecumenical response.

The Sub-committee proposed, and the Executive **agreed**, that:

- a more fully elaborated report on WCC programmatic implementation of the Minute and plans for a council-wide plan of action to be undertaken in consultation and cooperation with the AACC, African member churches, NCCs and related networks, be presented to Central Committee in January;

- the General Secretary consider the appointment of a staff person, to be based in Unit III, to stimulate and coordinate a council-wide response to African concerns in the changing socio-economic, political and ecumenical context of the region, in cooperation with the AACC and African member churches and networks.

Dr Tolen underlined the importance of ecumenical discipline and sharing of information as we seek cooperation with member churches, councils and REOs. It was clear that the WCC cannot undertake any programme in Africa without consulting with the AACC, and he was convinced that an approach must be found that allows us to tackle the problems and not to postpone action.

12) Population issues

a) An earlier proposal for a plenary on **Population** issues at Central Committee (1994 has been designated World Population Year by the United Nations) was felt to be premature, since the WCC was not at this time sufficiently prepared to deal with such a wide-ranging and sensitive subject. This did not mean that less importance was attached to it; rather, it was felt to be so important that thorough preparation was essential, involving also the member churches many of which were already engaged in work on the issues.

Dr Nababan and Bishop Zacharias felt that a plenary session should be maintained, since they saw the population explosion as one of the most urgent problems of the 21st century and the churches must be made aware of the situation. Dr Kaessmann reiterated the Sub-committee's view that this debate should begin with the

churches. Dr Tsetsis suggested that the General Secretary refer to the subject in his report and that it be taken up by the Unit III Committee.

It was **agreed** that the Unit III Committee be asked to draw up a substantial minute for presentation in plenary that would provide a focus for an initial plenary discussion, thus recognising the issue. Even if it was too early to present a position as the World Council of Churches, it was urgent to identify the particular aspects that need to be addressed.

b) Ecumenical preparations for the UN World Conference on Population
Although it was clear that there was insufficient time to prepare adequately for a CC plenary on population issues, the Sub-committee felt that the issues involved are of such serious import to the churches that ecumenical dialogue on them should be encouraged. It was also seen as important for the WCC to be represented at the UN World Conference on Population in Cairo in 1994.

The Executive Committee **agreed** to the following recommendations:

a) that the General Secretary request member churches to share with the WCC any work done on the issue of population and development;
b) that, in his report to Central Committee, the General Secretary make mention of the UN Conference on Population and Development to take place in Cairo in September 1994;
c) that the Unit III Commission meeting in Cyprus discuss population and development, following which material should be prepared and brought to the Unit III Committee in Johannesburg to initiate an informed discussion;
d) that a small delegation be formed to represent the WCC at the UN Conference, at least one-half of whose members should be women.

13) Violence/non-violence
At its meeting in August 1992, the Central Committee (through the Unit III Committee) called for the development of new ecumenical thinking and practice regarding the use of violence and non-violence, and for the development of more effective ecumenical capabilities to promote active non-violence as a means of opposing injustice and engaging in peaceful resolution of conflict.

The Sub-committee felt that neither the timing nor the context of the Johannesburg Central Committee were propitious for effectively addressing and dialoguing about these complex issues. It therefore proposed that the International Affairs/CCIA team continue to develop programmes on non-violence in peacemaking and conflict resolution, and that Unit III explore ways to engage the churches in dialogue on theological and programmatic

implications of the new insights provided by the JPIC Convocation in Seoul (1990), with a view to updating the positions developed in the study on **Violence, Non-violence and the Struggle for Social Justice** approved by Central Committee in 1973.

Dr Kaessmann was not satisfied with this proposal: it was not a matter of updating the 1973 position but of finding a clear guideline for the WCC which would involve a new study process. She suggested that Central Committee discuss the issue at its 1995 meeting with a view to adopting a guideline or WCC position.

Dr Aagaard agreed that there was good reason to find out where the Council stood on this today in view of all the changes in the world since 1973. It was not necessary to repeat what was done previously, but it was important to prepare for a well informed debate in 1995. Ms Oduyoye felt that if a study process was to be carried out, 1995 would be too soon for such a debate.

The General Secretary pointed out that the matter was in the mandate of CCIA and some initial thinking had already been done on the subject. The Sub-committee was simply asking CCIA to bring proposals for consideration by the Unit III Committee in January 1994. This was **agreed**.

14) Team Visit to Australia on Aboriginal Land Rights

The Sub-committee heard a report from the General Secretary and the Director of Unit III regarding a request from Australia for a visiting team to be sent from the WCC to consider current developments on issues regarding Aboriginal land rights. This would be planned in consultation with the Australian Council of Churches and the WCC member churches in Australia.

On the recommendation of the Sub-committee, the Executive Committee **agreed** that the WCC accept the invitation from the ACC Aboriginal and Islander Commission to arrange an ecumenical pastoral visit in November to meet with Aboriginal and Islander people.

Programme Unit IV

15) Style of work

The Sub-committee pointed to the importance for Unit IV, when involved in situations of conflict and suffering, to get access to information that is usually ignored by the media, and to ensure that the marginalised, especially women, were not doubly victimised because of the way assistance was organised. Focus on emergencies should not be separated from long-term development as was the current fashion. The World Council had a long tradition of highlighting the need to address root causes and long-term solutions that seek to prevent situations which cause so much suffering to innocent people.

The Sub-committee considered the importance of Round Tables as a comprehensive way of approaching the Council's programmatic work with member churches and groups, and urged that efforts be intensified to bring the interests of all the Programme Units round the table wherever possible.

Ms Rantakari noted the growing criticism of Round Tables in their present form and the WCC's role in organising them. In the sub-regional meeting between Nordic and African partners, Unit IV had been requested to evaluate the Round Table system now that it had been functioning for two years.

12. REPORT OF THE FINANCE SUB-COMMITTEE

Introducing the report of the Finance Sub-committee, Ms Rantakari reminded the Executive that three years had passed since the realisation of the Council's serious financial situation in September 1990. She was glad to have a more encouraging position to report, but warned that programme and financial resources must continue to be kept under constant review if this improved situation was to be maintained.

Mr Davies gave a general overview of the finances, illustrated by slides, showing the effects of the action taken after September 1990. 1993 expenditure to date was less than budgeted, and income slightly higher. The tendency following the crisis situation was to over-estimate expenditure and to under-estimate income, but budgeting practices could soon be refined as the Council moves towards financial equilibrium. Three steps were proposed, aiming towards some relaxing of the tight controls in force until now:

- refinement of the definition of a balanced budget to give flexibility;
- continuing improvement of financial management and control;
- discipline in the use of fund balances and reserves.

Ms Rantakari presented the Sub-committee's report as follows:

1) 1992 Financial Report and Accounts
This showed an increase in funds (surplus) of SFr 2.55 million (restricted funds SFr 2.23 million and unrestricted funds SFr 319,000). It was recommended that:

- the Financial Report and Audited Accounts for 1992 be approved;
- Klynveld Peat Marwick Goerdeler, SA, be re-appointed auditors for the 1993 accounts of the World Council of Churches.

The Executive Committee **agreed**.

2) Report on 1993 to date

The Council was within its budgeted expenditure and income was coming in at a level which encouraged hope that it would be at or slightly over budget for the year, despite indications from some churches that they would be unable to continue current contribution levels. Expenditure was above budget in a few sections but it was hoped these would be adjusted before the year end. Unless unanticipated problems arose, it was likely that the budget deficit would be eliminated, resulting in an overall surplus. Because Central Committee meets in January, only an interim verbal report would be available.

3) Future budget process - 1994 and 1995

The budgets presented showed a deficit for 1994 of about SFr 1 million and for 1995 of SFr 1.7 million. These figures included the full provision of SFr 400,000 for the Eighth Assembly and a figure of SFr 1 million for the Governing Bodies "rolling fund" (agreed by the Officers meeting in June in view of the high costs anticipated in the next two years and the need to spread these over the years rather than have a widely fluctuating charge).

Although these were not *balanced budgets* in the terms laid down by the Executive Committee, the situation was similar to that in 1991 and 1992. Experience had shown that budgets have come more into balance as time goes on, and this appeared to be the case again in 1993. Two reasons for this were that (a) budgets included the costs of fully staffed units whereas there were always some vacant posts; and (b) while good budget practice dictates that only "reasonably assured" income increases should be taken into account, there were often higher increases later on that could not have been foretold.

A reasonable financial equilibrium having been established, at least in the short term, a more realistic definition was necessary of what was meant by a *balanced budget,* otherwise it would mean continuing to work to a deficit budget. The Finance Sub-committee took firm action at a time of serious financial crisis, but it did not wish to be seen as unnecessarily restricting the Council's activity by continuing to apply rules designed for a crisis situation; a balance was therefore required.

Thus, while budgets should continue to be prepared assuming that all authorised staff positions were filled and that only assured income was included, the definition of a *balanced budget* should allow for assumptions (a) that 5% of total staff positions were vacant at any given time and (b) income would come in at a rate of 1% above the budget figure.

On this basis and in light of recent experience, the budget presented for 1994 would show a modest surplus of SFr 90,000, and the preliminary budget for

1995 would show a shortfall of SFr 375,000 (which it was hoped would be eliminated when the revised budget is presented in September 1994). The Sub-committee therefore recommended that:

- *the revised budget for 1994 be approved;* (see AppendixIV)
- *the preliminary budget for 1995 be noted, and that the Finance Sub-committee be asked to present a revised balanced budget in September 1994, based on the criteria stated above.*

The Executive Committee **agreed**.

4) New accounting procedures

Since the last meeting of the Executive Committee, work had been proceeding on the implementation of the new agreed accounting policies and structures. The WCC's auditors agreed to work with the Finance and Computer Departments to advise on and monitor the project (named "MICAH" - Management Information Control of Accounting and Human Resources). The firm selected was Computer and Business Solutions (CABS) who have prepared a *cahier de charges*, setting out the accounting requirements of the Council based on the policies agreed in March. Selection of software would take place in late September, leaving three months for installation, customisation and testing, and training of personnel.

The 1993 accounts would be completed using the existing HP computer and accounting system, while entries for 1994 would be on the new system and the change to Swiss franc accounting would take place at that point. Meanwhile, finance staff would begin working on a new style budget for 1994 based on the three-tier accounting system.

The cost of the consultancies was high, and to this must be added the cost of the software and any additional hardware which may be required to accommodate the new system. Savings were however expected eventually on both hardware costs and staff. The project group was satisfied with progress and believed this was a vital venture which must be done properly. If the total cost exceeded the amount of SFr 1 million set aside for the purpose, the software costs may be capitalised and amortised over the next five years.

5) Fund Balances and Reserves

At its March meeting, the Executive asked the Finance Sub-committee to bring recommendations on the use of operating balances and reserves and to set out some guidelines. As a result of further discussion amongst the staff and in the Sub-committee, it was recommended that the guidelines for the Council's fund balances and reserves be revised as follows:

a) When an expense can legitimately be covered by two sources of funds, the most highly *designated funds* will be used first;

b) Some designation of funds is by the donor, some by the WCC (staff or governing bodies). Donor designated funds cannot be used for purposes other than those designated without the donor's consent, while internal designation is not binding and may be changed by the WCC's governing bodies. Where there are designated funds surplus to requirements, attempts will be made to obtain re-designation;

c) *Minimum Fund Balances,* representing 15% of the "salaries and related charges" budget, should be maintained by each Unit and by the Offices of the General Secretariat, except that, if a Unit or Office goes over budget it may draw on these minimum funds, but must restore them to the agreed level during the ensuing year;

(Note: Initially the Minimum Funds for the General Secretariat would have to come from the General [Operating] Fund of the Council. Thereafter Minimum Funds would need to be "topped up" each year by budgeted transfer to maintain them at the level required.)

d) *General Fund Balances* should be maintained by Units and by the Offices of the General Secretariat and should be available for the use of the Unit or Office in ensuing years according to the following principles:

- funds can be used for Unit-wide core programmes which are consistent with the Unit's priorities and work;
- in such cases, these funds should contribute to longer term plans (2, 3 or 4 years) for carrying out the work of the Unit;
- the allocation of these funds shall be done in consultation with the appropriate representatives of the Unit Commission and should be included in the Unit budget as submitted to the Finance Sub-committee;
- such funds shall not be used to begin new programme initiatives unless the Finance Sub-committee gives specific permission; nor shall they be used to support staff positions, with the exception of short term consultancies.

(Note: New staff positions (in addition to the Unit's agreed allocation of the total staff of 256 FTEs) shall be approved only when secured funding for the term of a contract is assured; this is then approved as part of the regular operating budget and the decision-making process for staff posts).

e) An *Emergency Reserve* is held, at a level agreed by the Finance Sub-committee, "to be used (by decision of the Council's Officers) only in the event of a major crisis which threatens in whole or in part the continuation of the work of the WCC";

f) An *Exchange Equalisation Reserve* is held, at a level agreed by the Finance Sub-committee, for the specific purpose of guarding against major currency exchange crises; it will be used to "top up" income if rates fall below those budgeted;

g) A *General Reserve* is held, at a level agreed by the Finance Sub-committee, which may be used from time to time (by decision of the Executive Committee) for special purposes, so long as it is restored to the agreed level as soon as possible.

The Executive Committee **approved** these revised guidelines.

6) Income Development

Mr Günter Rath, Director of OICD, reported as follows:

a) Income and donor trends 1993/1994: Income in 1993 continued at about 4% above budget (up SFr 1.6 million, including 2.5% increase in membership contributions), slightly above Swiss inflation. So far there was no commitment that contributions would cover inflation. OICD visits and exchanges with churches and agencies showed that there were currently special difficulties in the USA and Canada; new arrangements were being forged in Holland and Sweden, increases had been promised by Germany (although this further increases their proportion of overall WCC support), a visit had been made to Orthodox Churches in Cyprus and Greece, and a first support agreement signed with the EEC.

b) New Initiatives: OICD was proposing a new approach to member church contributions, sending regular reminder letters to non-contributing churches, and closer cooperation with OCER on follow-up. The Sub-committee welcomed these initiatives and the target set by OICD to achieve SFr 10 million per year by 1998. The possibility of a capital campaign to commemorate the 50th anniversary of the founding of the Council was mentioned, addressing donors who are not regular contributors. OICD was authorised to explore such possibilities with fund raising experts.

c) Special Funding: The results of special funding appeals for EGGYS and the Faith and Order Conference appeared to be satisfactory and money was already coming in for the Mid-Decade appeal.

The churches should be alerted very soon to the need to budget for the Eighth Assembly, and an initial letter should be prepared for mailing to the member churches, though a budget could not be prepared until the venue and style of the Assembly had been determined by Central Committee in January 1994.

It was recommended

- that OICD be authorised to seek Special Funding resources from the churches for the Eighth Assembly, taking such initial action as seemed appropriate in 1993.

The Executive Committee **agreed.**

The subject of Special Funding elicited some discussion. Dr Nababan had the impression that there was a trend on the part of some donor churches to restrict funds sent to central or international bodies, preferring to keep them at local or regional level. Mr Rath said that one way of addressing this was the Ecumenical Development Initiative in the USA which involved direct approaches to endowed congregations or wealthy individuals.

With regard to member churches which are prevented by government controls from transferring funds, Dr Raiser suggested that the South African member churches be encouraged to contribute to the costs of the Central Committee meeting in South Africa. Ms Gcabashe expressed the hope that these churches would in future be able to send their membership contributions but meanwhile they were indeed being asked to help with the expenses arising as a result of their invitation to the Central Committee.

Ms Best and Ms Langerak noted that an appeal was already being made to member churches to budget for the Eighth Assembly, and expressed concern that funds would also be needed for the World Mission Conference scheduled for 1996/1997. In the past it had not been possible to accumulate funds (except for the Assembly Reserve), and the former CWME had had to rely on a special funding appeal. They urged that the implications of the new funding methods be looked at further by the Sub-committee.

d) The Ecumenical Development Initiative (EDI) in the USA: The Archbishop Iakovos appeal for $10 million for Faith and Order (half for the NCCCUSA and half for the WCC) had been launched. A legal instrument for the receipt of funds was being set up; a "case statement" had been finalised and was in process of publication. Dr Pennybacker was now employed full time by EDI, and would report to the Finance Committee in January. An independent review of EDI would be undertaken jointly by WCC and NCCCUSA in late 1994 to assess the potential for the appeal and the advisability of further investment of funds.

e) Developments in North-East Asia: A comprehensive report of the North East Asia Consultation held in May 1993 had been produced. Further work would be required to follow up on this initiative and steps were being taken by the staff Income Development Group and the SEG. For example:

i. Income development and the development of relationships with churches in this area were inseparably linked. The churches there feel remote from the WCC, and are disappointed that there is so little representation of the area on WCC staff and governing bodies;
ii. The churches, NCCs and even the CCA feel that there should be more communication and consultation between them and Geneva. The WCC should not decide on and implement programmes in the area without full discussion with them. Wherever possible activities should be undertaken cooperatively;
iii. They ask that thought be given to some WCC publications being made available in languages other than European ones (e.g. Chinese, Japanese, Korean), which is necessary if the WCC wants to be taken seriously in an area where the churches are developing quickly and the national economies are strong;
iv. There was a growing conviction that the WCC needs a contact person or even a small office in the area to develop closer communication and working links with member churches, etc. This should be done before any concerted effort is made to develop income;
v. Any such steps should be taken in close consultation with CCA and the NCCs; it should be seen, at least initially, as a relational initiative as much as a fund-raising one.

It was therefore proposed that:
1. the N.E. Asia initiative be taken forward as a joint activity of OCER and OICD under the supervision of Wesley Ariarajah and Michael Davies;

2. further consideration be given to the proposal (iv. above) for a WCC contact person or office be established in the area in order to:
   i. build up relationships with member churches, NCCs and the CCA,
   ii. advocate the WCC's work in the area, sharing information and publications, coordinating visits of Geneva staff, etc,
   iii. explore ways of making WCC materials available in local languages,
   iv. encourage the churches to share resources and develop their financial contribution to the work of the WCC and of the ecumenical movement in general.

Note: some resources were available in the Income Development Fund, earmarked for N.E. Asia, which could be used to get this project started.

3. proposals regarding this development should be worked out by the WCC in close consultation with the CCA and the NCCs in the area and presented to the next meeting of the Executive Committee in January 1994;
4. OICD should be encouraged to follow up contacts already made with member churches in the normal way.

The Sub-committee recommended, and the Executive Committee **agreed**:

- that OICD and OCER be encouraged to work jointly in the development of relationships and fund-raising activities in North East Asia;

- that consultations should take place with CCA and the NCCs concerned with a view to bringing proposals for future developments in the area to the Committee in January.

Note: closer cooperation between the relationships and fund-raising operations was already being worked out in the hope that in future a joint strategy could be implemented: (i) for visits to (and from) member churches; (ii) for regional or area consultations for member churches (like that held in Hong Kong), and (iii) for the establishment of a WCC presence in appropriate places (staff person/representative and/or small office). A pilot project for this on the lines indicated above would provide useful experience for other places later).

Dr Tolen asked whether these proposals were intended to lead to the idea of opening WCC regional offices in various parts of the world. Would it not be better for the churches to create something that they could own, rather than being dependent on the WCC? Mr Davies explained that the present proposals were simply an effort to respond to the request to consider ways of improving relationships.

f) Income Development Fund: The Sub-committee received the report on the use of this fund, the balance on which amounted to US $ 811,340 at 1.9.93.

*

At a later session, Ms Rantakari presented the second part of the report of the Finance Sub-committee.

7) A Joint Meeting had been held with the members of the Staffing and Nominations Sub-committee and the General Secretary in order to consider the Staff Salaries Review and staffing levels.

7.1 Staff Salaries Review

The Staff Salaries Review Group, appointed in March, had met twice and had submitted recommendations which were endorsed by the joint meeting. The Sub-committee recommended:

- that a 6% cost-of-living increase be granted, effective from 1 October 1993;

- that thereafter the cost-of-living increase be reviewed annually on 30 September and that, as a result, the salary scales may be adapted effective

from 1 January of the following year (Regulation III 1.02 to be amended accordingly);
- that the seniority supplement become pensionable as from 1 October 1993;
- that the new salary scale be operative as from 1 October 1993.

Note: The proposed new salary scale incorporates the cost-of-living increase of 6% and the phasing out of seniority supplements so that the whole salary will become pensionable (see above). The number of steps is reduced, the previous ceiling lowered, and a saving effected of approximately SFr 106,500 per annum. Step increases will be effective every two years (instead of every 18 months) from a date to be agreed by the General Secretary.

The Review Group recommended that the present remuneration system - composed of a basic salary plus allowances - be continued. An assessment and review of the newly approved salary scale would be carried out before the next Assembly in 1998 as provided for in the Rules and Regulations.

Ms Rantakari affirmed that the Salaries Review Group had done a careful job, challenging the basic philosophy and principles of the salary system. The resulting system was not ideal but the best that could be worked out at the present time. She expressed satisfaction at the improved working atmosphere in the Ecumenical Centre, and the commitment of staff to the work to be done.

The Executive Committee **agreed** to these proposals regarding staff salaries.

7.2 Staffing levels

The period of re-structuring and staff reductions had caused some uncertainty in the House, but a new sense of purpose had now developed. However, as Units and Offices have begun to look to the future and develop new ideas and programmes, it had become clear that the current staff could not maintain their existing level of activity as well as coping with new developments.

The approved number of staff (256 full-time equivalents/FTEs) had been achieved and maintained. There was a tendency to seek "consultant" appointments, using funds from outside the operating budget, to fill some of the gaps, but this solution was limited and some felt it was unfair to those who could not generate special income. In recent months the General Secretariat and Personnel Office had received a number of requests for additional staff appointments, some of which have full funding available. So far such requests have been resisted on the grounds that the Executive Committee has mandated strict limits. But a degree of financial equilibrium has been achieved, mainly by reducing staff to the current, approved level.

However, there was a growing credibility gap with regard to appeals for additional staff, particularly where funding was available, and in view of the actual financial results for 1991 and 1992, the General Secretariat and SEG felt it was time to ask the Finance Sub-committee and the Executive to review this strict staffing policy. The Sub-committee recommended:

that the General Secretary be authorised to make proposals for additional staff posts (i.e. in addition to the 256 FTEs) for staff in grades 7-10, and to make appointments of staff in grades 1-6, subject to the following guidelines:

a) no request for additional permanent staff shall be considered unless (as in the case of 2 year consultancies) it is accompanied by a full budget and an indication of how the appointment is to be funded;

b) it must be clearly indicated that such funding will be available on a continuing basis from resources outside the existing operating budget (or by savings in other budget lines);

c) the Assistant General Secretary is satisfied with this budget submission and indicates that he believes the appointment will not prejudice the Council's financial situation;

d) the request originates from and has the full support of the officers of the Unit, having considered the Unit's priorities and resources;

e) steps are taken to improve the Council's fund-raising efforts (commitment by Units and a strengthening of OICD to coordinate their efforts and to seek new sources of funding);

f) such additional appointments are reported to each meeting of the Finance Sub-committee, which will keep the matter under careful review and report regularly to the Executive Committee.

Note: The basic criteria for <u>any</u> staff appointment (executive, administrative or consultant) should be (a) that it is <u>fully</u> funded (including all necessary support and programme costs), and (b) that it should not prejudice the Unit's and the Council's ability to maintain its financial equilibrium and balance its budget.

Dr Raiser explained that it was not intended to change the agreed total of 256 FTEs; rather, the proposal was to allow the WCC, in cases where all the conditions were fulfilled, to go beyond what remained an accepted limitation.

The Executive Committee **agreed** to these proposals.

7.3 <u>OICD Staffing</u>

The Director of OICD, Mr Rath, indicated that, even with the appointment of a Proposals and Reports Coordinator and with administrative staff at full

strength, OICD would only have the capacity to maintain existing contacts with churches and agencies. He requested that, in order to enable him to give time to the development of new sources of income, the vacancy for an Associate Director for OICD be filled as a matter of urgency. The Sub-committee recommended:

that the vacancy for an Associate Director for the Office of Income Coordination and Development (OICD) be approved and that the Officers be given power to fill the vacancy prior to the Executive's next meeting.

The Executive Committee **agreed**.

8) Shared/re-distributed costs

The subject of the sharing or re-distribution of the infrastructure costs of the Council remained a sensitive and urgent matter for the Units and for some donors. The question had been brought to the fore again by the impending change in accounting procedures (see above). After discussion, the Sub-committee recommended:

- that the matter of shared or re-distributed costs be again taken up by staff as a matter of urgency, and, in particular, to see:

a) how the Council can increase its undesignated income to meet all the appropriate general and infrastructure costs, while also being able to support aspects of its work which are not financially self-sufficient;

b) how the Council can reassure donors that shared costs are properly budgeted, monitored and controlled and do not represent an unreasonable proportion of the Council's expenditure;

c) which items of expenditure can properly be redistributed (there is concern about some Communications-related items, and consideration needs to be given as to whether there are other ways of funding them);

d) what was the fairest basis for redistribution of those expenses - which it is agreed should be shared - amongst the Units, Offices and other users.

- that a report on progress be brought to the next meeting of the Executive Committee but that, if a generally acceptable method for re-distribution of costs can be found, the General Secretary be authorised to implement it from 1 January 1994 or as soon thereafter as possible.

The Sub-committee suggested that, in place of the Finance Seminar planned for late 1993, a one-day consultation be held with the Unit Executive Directors and Finance Staff to seek agreement on the shared costs issue, as well as to discuss matters relating to income development strategy and financial management.

In response to a question as to whether trust funds might be taxed, Mr Davies said that there were very few trust funds, whereas project funds were of a different nature and Central Committee had given authority for a proportion of these to be used to cover the cost of administrating them; this was done in some cases but not in others. But it was part of the continuing discussion.

The Executive Committee **agreed** to these recommendations.

9) Theological and Ministerial Formation (Orthodox Churches)
This proposal, originally approved by Central Committee in 1989 for funding from undesignated interest but shelved due to shortage of funds, had been re-introduced by Unit I, with the request that funding now be sought. The Sub-committee recommended:

- that authority be given for a sum of US $377,000 to be budgeted over the period 1993-1995 for Theological and Ministerial Formation Programs (re: Orthodox Churches), subject to the Executive Committee approving the programmatic content (see p.43). New funds should be sought for this activity, but any surplus undesignated income in 1993 should be allocated to it and any balance included in the Unit I budget for 1994 and 1995.

Dr Tsetsis urged that the original intention of recruitment and formation of future WCC staff from the Orthodox constituency not be forgotten. With this assurance, the Executive Committee **agreed** to the recommendation.

10) Faith and Order, Commission Reserve
A request had been received from the Faith and Order Plenary and Standing Commission meetings after the World Conference at Santiago de Compostela in August for the reinstatement of an annual contribution of SFr 90,000 per annum to the budget of Faith and Order to fund a full meeting of the Plenary Commission in 1996. The Sub-committee felt that, since this would have to come from undesignated income, a case would have to be made for it to be treated as a priority; the Unit I Commission should be asked to consider the matter and submit a request if it considers this to be appropriate.

11) Audit Committee
The Audit Committee had reviewed the draft Financial Report for 1992 and expressed satisfaction with the interim presentation of the new structure and accounts, suggesting that in due course further thought be given to the philosophy behind the question of which expenses should be redistributed and which should be charged to UDI. The auditors, KPMG, indicated that there had been "significant improvements and controls were well performed". Further improvement should be possible with the new accounting system. The

Committee approved the steps being taken to implement the new accounting procedures and computer package.

The Committee again considered the question of the appointment of an internal auditor and expressed regret at the decision of the Executive Committee in March not to support this recommendation. A representative of the Committee was asked to meet the General Secretary and explain the Committee's view and the role of an internal auditor.

However, the immediate need for such a person in connection with the new accounting project had been met in another way, and major changes would have to be made in the Accounts Department as a result of the MICAH project, so it was felt appropriate to ask the Audit Committee to leave the matter pending for the time being.

12) Investment Advisory Group (IAG)

The IAG reviewed the investment portfolios, which seemed to be performing satisfactorily. A question was raised as to whether the Pension Fund holdings should be bound by WCC ethical guidelines, since the legal intention of the Fund was to provide the best possible pensions for members and pensioners, and many good investments are precluded by the WCC's policies. This matter was referred to the Retirement Fund Board. The Comptroller reported on forward currency transactions he had made to protect the Council's interests.

13) Apartment Building Project

Good progress was being made on the apartment building, and the Housing Committee was dealing with the process of allocating tenancies.

14) Bossey Property

A progress report was received regarding the renovation and repair work at Bossey. So far the contract had concentrated on roof and external repair work and repainting to prevent further deterioration of the property; this would soon be completed. Payments on account amounting to SFr 272,903 had been made to date. Meanwhile planning was in hand for the second, longer term phase relating to internal renovation and improvement of the property. There had been no further developments regarding the Petit-Bossey Barn Research Centre Project and results of the review of the work of the Ecumenical Institute were awaited before proceeding further.

15) Retirement Fund

The three year mandate of the present Board would expire after Central Committee in 1994; nominations should be brought to CC in January. The four people currently representing the WCC were Ms Rantakari (Moderator),

Mr Briggs, Dr Aagaard, and Ms L. Meyhoffer (pensioner representative). The Sub-committee wished to maintain the same team of Governing Body representatives, who were willing to serve.

Mr Pettingell (members' representative) had been elected Treasurer in succession to Ms Malena Wiehe who had retired. By reorganising responsibilities, the appointment of a part-time staff person to be paid for by the Fund would probably not be necessary. The Board welcomed the Executive's decision to make seniority supplements pensionable. Proposals for improving the Fund had been under consideration and some articles had been revised in consultation with the actuaries, PRASA, and the Swiss authorities in Berne. The actuaries' report indicated that the fund was in a healthy position.

16) Land Exchange
The land exchange on the Ecumenical Centre site, approved at the last meeting, had progressed but was not yet completed.

17) Visser't Hooft Endowment Fund (Foundation)
The General Secretary reported on the history of the foundation, recent developments and the lack of revenue generated for its work. While there was support for the idea of commemorating the life and work of Dr Visser 't Hooft through projects associated with the Ecumenical Institute, Bossey, it did not seem wise to invest a large sum for income development through an independent organisation; it would be more appropriate to try and achieve the same objectives through EDI and the normal work of OICD.

The Executive Committee **agreed** to ask the General Secretary to indicate to the Board of the Visser 't Hooft Foundation that the WCC could not provide any additional financial support.

Ms Rantakari concluded her report by expressing thanks to the Finance staff for the preparatory work they had done, and to the Unit Executive Directors for their collaboration.

13. REPORT OF STAFFING AND NOMINATIONS SUB-COMMITTEE

At an early closed session, Mr Sintado introduced the items related to staffing, noting that 110 applications had been received for eight vacant positions. The staffing procedures had been followed and the list of proposed appointments drawn up following the interviewing process.

The documents were referred to the Staffing Sub-committee.

At a later session, Dr Nababan presented the report of the Staffing Sub-committee, noting a change in membership: Dr Kaessmann had moved to the Programme Sub-committee and Ms Best had joined the Staffing and Nominations Sub-committee.

A. Staffing Matters

The Executive Committee authorised the General Secretary to proceed with the following appointments and contract extensions, the legal obligations of the World Council of Churches to be binding only as from the actual signing by both parties of the corresponding contracts or contract extensions. (Text approved by Central Committee, Geneva, January 1987).

1) APPOINTMENTS

Unit I - Unity and Renewal

Dr Dagmar Heller (FRG, EKiD) be appointed Executive Secretary, Faith and Order, for four years from 1 October 1993

Unit II - Life, Education and Mission

Dr Rexford Asante (Ghana, Presbyterian) be appointed Executive Secretary for Health and Healing for four years from an agreed date

Dr Daleep Mukarji (India, Church of North India) be appointed Executive Secretary for Urban Rural Mission for four years from an agreed date

Unit IV - Sharing and Service

Ms Carol Abel (UK, Church of England [Anglican]) be appointed Executive Secretary for Europe for four years from an agreed date

General Secretariat

Department of Communication:

Mr Mark Halton (USA, Presbyterian) be appointed Magazine Editor for four years from an agreed date

Mr Edmund Doogue (Australia/Ireland, Church of England [Anglican]) be appointed Journalist, ENS, for four years from an agreed date

Office for Income Coordination and Development (OICD)

Mr Peter Tallon (UK, Roman Catholic Church) be appointed Proposals and Reports Coordinator for four years from an agreed date (Technical staff)

2) CONTRACT EXTENSIONS

All contract extensions listed below are for three years unless otherwise stated.

Unit II

Fr Philippe Fanchette (Mauritius, Roman Catholic Church), Executive Secretary for Adult Basic Education, for one year from 1 January 1995 (will complete 8 years' service)

Unit III

Ms Elizabeth Salter (UK, Society of Friends [Quakers]), Executive Secretary, International Affairs, for two months from 1 September 1994 (early retirement) (will complete 4 years 2 months' service)

Unit IV

Mr John Doom (French Polynesia, Evangelical Church of French Polynesia), Executive Secretary for the Pacific, from January 1995 (will complete 9 years' service)

General Secretariat

Finance

Mr Hugh Pettingell (UK, Church of England [Anglican]), Comptroller, from 1 February 1995 until 31 October 1997 (retirement) (will complete 16 years 9 months' service)

Computer Information Services

Mr David Pozzi-Johnson (USA, Evangelical Covenant Church in America), Director of Computer Services, from 1 October 1994 (will complete 7 years' service).

3) VACANCIES

Unit I - Unity and Renewal

Executive Director
Director of the Secretariat of the Commission on Faith and Order
Executive Secretary for Faith and Order - Ecclesial Unity stream

Unit II - Life, Education and Mission

Executive Secretary for Orthodox Studies and Relations

Unit III - Justice, Peace and Creation

Executive Secretary for UN Headquarters Liaison Office, CCIA/WCC, (New York)
Executive Secretary - Education for JPIC

Unit IV - Sharing and Service

Executive Secretary for Refugees
Executive Secretary for Emergencies and Rehabilitation
Executive Secretary for Scholarships

General Secretariat

Executive Secretary, Eighth Assembly Office
Associate Director, Office for Income Coordination and Development (OICD)

The Executive Committee **agreed** to give power to the Officers to fill urgent vacancies that must be filled prior to its next meeting.

4) INFORMATION

a) *Departures*

It was reported that the following staff members had left, or would leave, the service of the World Council of Churches on the date indicated:

Unit III - Justice, Peace and Creation

Rev. Dr Rebecca Larson (Canada, Evangelical Lutheran Church in Canada), Executive Secretary, Education for JPIC, on 30 September 1993 (completed 4 years 5 months' service)

Unit IV - Sharing and Service

Dr Klaus Poser (FRG, Ekid [United]), Special Consultant, on 31 October 1993 (completed 7 years 9 months' service).

b) *Consultants*

It was reported that the following consultants have been appointed by the General Secretary since the last meeting of the Executive in March 1993:

Unit IV - Sharing and Service

Ms Margarita Banda (Argentina, Evangelical Methodist Church in Uruguay) for one year from 1 November 1994

Ms Azieb Habtu (Eritrea, Evangelical Lutheran Church in Eritrea), Consultant for African Refugees, for six months from 6 September 1993.

B. Membership of Unit IV Commission

The Sub-committee recommended, and the Executive Committee **agreed**, that Bishop Mar Istathaous Matta Rohem (Syria, Oriental Orthodox) and Dr Elizabeth Ferris (USA, Society of Friends [Quakers]), replace Bishop Timotheos of Jerusalem and Ms Ellen Kirby (USA) respectively.

14. DATES OF NEXT MEETINGS

(exclusive of arrival/departure dates)

1994	Executive Committee	18-19 January, Johannesburg, S. Africa
	Central Committee	20-28 January " " "
	Executive Committee	14-19 September, Bucharest, Roumania
	(plus visit to Moldavia	20-22 September)
1995	Executive Committee	7-13 February, Geneva
	Executive Committee	19-21 September, Nashville, Tenn, USA
	Central Committee	22-29 September " "

15. CLOSING ACTIONS

The Moderator expressed particular thanks to the Most Rev. Gunnar Weman, Archbishop of Sweden (Church of Sweden) and to the Rev. Krister Andersson, President of the Mission Covenant Church of Sweden, for the opportunity to hold this meeting of the Executive Committee in their country.

Warm thanks were also expressed to all those whose hospitality we had enjoyed and who had worked so hard to ensure the success of the meeting. These included
- Rt Rev. Jonas Jonson, Bishop of Strängnäs,
- Rev. Lester Wikström and his staff, especially Ms Eva Carlestal and Ms Birgitta Henningson of the Church of Sweden;
- Ms Karin Nyberg-Fleisher and Ms Ingrid Harling of the Kyrkans Utbildnings-centrum and their staff at reception, in the kitchen, etc. for their willing assistance and attention to every request.

Thanks were also extended to the ecumenical guests who had attended many of the Committee's sessions: Rev. Thord-Ove Thordson, General Secretary of the Christian Council of Sweden, Rev. Dr Ragnar Persenius, Rev. Lars B. Stenström, Rev. Anna Ljung of the Swedish Mission Covenant Church, and Rev. Ulla Sköldh Jonsson of the United Methodist Church in Sweden.

In conclusion, the Moderator thanked the General Secretary and staff colleagues for their work in preparation for and active participation in the meeting, and to the Vice-Moderators Rev. Nélida Ritchie and Dr Soritua Nababan for their support.

The Moderator adjourned this meeting of the Executive Committee at midday on Monday 20 September 1993, and invited Bishop Gomez to close with prayer.

APPENDIX I

ATTENDANCE

Presidents:	Prof. Dr Anna-Marie Aagaard	
	Bishop Vinton Anderson	
	Mrs Priyanka Mendis	
	His Holiness Pope Shenouda	
	Dr Aaron Tolen	
Officers:	Archbishop Aram Keshishian	(Moderator)
	Ephorus Dr Soritua Nababan	(Vice-Moderator)
	Pastora Nélida Ritchie	(Vice-Moderator)
	Rev. Dr Konrad Raiser	(General Secretary)
Members:	Ms Marion Best	
	Mr John Briggs	
	Ms Virginia Gcabashe	
	Rt Rev. Drexel Gomez	
	Rev. Dr Margot Kässmann	
	Very Rev. Leonid Kishkovsky	
	Ms Maryssa Mapanao	
	Ms Birgitta Rantakari	
	Bishop Melvin G. Talbert	
	Gr. Prot. Dr Georges Tsetsis	
	Rt Rev. Dr Zacharias Mar Theophilus	
Substitute:	Hegoumen Nestor Zhiliaev	
Visitor:	Mr Jack Best (Canada)	
Guests:	Rev. Per Harling	
	Rt Rev. Jonas Jonson	
	Rev. Ulla Sköldh Jonsson	
	Rev. Anna Ljung	
	Rev. Dr Ragnar Persenius	
	Rev. Lars B. Strenström	
	Rev. Thord-Ove Thordson	
	Rev. Lester Wikström	

Staff:	Rev. S. Wesley Ariarajah
	Ms Jeanne Becher
	Mr Huibert van Beek
	Rev. Myra Blyth
	Prof. Ion Bria
	Mr Peter Brock
	Rev. Michael Davies
	Mr Tracy Early
	Rev. Dwain Epps
	Rev. Günther Gassmann (part-time)
	Mr Samuel Isaac
	Rev. Samuel Kobia
	Mr Jan Kok
	Rev. Ana Langerak
	Mr Georges Lemopoulos
	Ms Mercy Amba Oduyoye
	Rev. Ofelia Ortega
	Rev. Clifford Payne
	Rev. William Perkins
	Rev. Hugh Pettingell
	Mr Günter Rath
	Dr Deborah Robinson
	Rev. Carlos Sintado
	Ms Jean Stromberg
	Rev. Hans Ucko (part-time)
Minute-writer:	Ms Rosemary Green
Administration:	Ms Nan Braunschweiger
	Ms Ursula Zierl
Apologies:	Bishop Leslie Boseto
	Metropolitan Daniel of Moldavia and Bukovina
	Ms Beatrice Danquah
	Metropolitan Kirill of Smolensk
	Rt Rev. Dr J. Henry Okullu
	His Beatitude Patriarch Parthenios
	Rev. Eunice Santana
	Rev. Sela Taufatofua-Manu

APPENDIX II

MEMBERSHIP OF SUB-COMMITTEES

Sub-committee on Staffing and Nominations

Ephorus Dr Soritua Nababan	Moderator
Ms Marion Best	
Mr John Briggs	
Ms Virginia Gcabashe	
Bishop Drexel Gomez	
Metr. Kirill of Smolensk	(absent)
His Beatitude Parthenios	(absent)

Sub-committee on Finance

Ms Birgitta Rantakari	Moderator
Prof. Anne-Marie Aagaard	
Bishop Vinton Anderson	
Very Rev. Leonid Kishkovsky	
Ms Maryssa Mapanao	
Bishop Henry Okullu	(absent)
Rev. Eunice Santana	(absent)
Bishop Melvin Talbert	

Sub-committee on Programme

Rev. Nélida Ritchie	Moderator
Bishop Leslie Boseto	(absent)
Metr. Daniel of Moldavia	(absent)
Ms Beatrice Danquah	(absent)
Dr Margot Kässmann	
Ms Priyanka Mendis	
H.H. Pope Shenouda	
Dr Aaron Tolen	
Dr Georges Tsetsis	
Bishop Zacharias Mar Theophilos	

APPENDIX III

GUIDELINES FOR ECUMENICAL TEAM VISITS
(As approved by the WCC Executive Committee, September 1993)

Ecumenical Team Visits have become an established feature of WCC activity ever since the Sixth Assembly in Vancouver. They are generally perceived as a somewhat special model of action that fits particularly well the very *raison d'être* of the WCC.

There is no definition of what an "ecumenical team visit" is and any attempt to draw one up would probably be of little use. This set of guidelines is meant to describe the several types of ecumenical team visits and to list the main points regarding implementation, reporting etc.

One overarching feature of all ecumenical team visits is a strong element of learning/exposure for the team members (hopefully with feedback to their home base), for those visited, for the WCC and for the member churches and ecumenical partners.

1. Types of ecumenical team visit

1.1 Visits undertaken as an overall programme to contact all the member churches in connection with a major event (e.g. an Assembly) or a major programme activity (e.g. the Decade).

The main purpose is to involve the member churches in important aspects of the life and work of the Council, in terms of their participation and input. The primary aim is that of the event or the programme activity; other aims are advocacy and feedback on issues the churches want to bring to the attention of the WCC.

Such a programme of ecumenical team visits will be council-wide and will need the approval of the governing bodies. It requires long-term planning and adequate resourcing.

The WCC should normally not undertake more that one such programme in any given period between two Assemblies.

1.2 Visits to some of the member churches/constituency in a given region in connection with major meetings (e.g. Central Committee, Commission meetings, conferences/consultations), taking place in the region.

Taking advantage of participants travelling to the meeting, the main purpose is to strengthen relationships and to provide opportunities of exposure and mutual learning; in some cases, the aim is also to provide input to the meeting.

These visits are part of the overall preparations of a meeting or conference, under the responsibility of the organising General Secretariat/Office or Unit.

In principle there is no restriction on the number of visits of this kind, except for the limitations imposed by organisational and financial capacity.

1.3 Visits to a member church or the member churches in a country, aiming at strengthening relationships or focusing on specific concerns of a long-term nature.

The main purpose is to express pastoral concern and to highlight important issues for the attention of the churches and the WCC.

The Council should not engage in more than one or two visits of this kind per year

1.4 Visits in relation to a specific situation of conflict or emergency affecting a church or the churches in a country.

Depending on the situation the main purpose is:

- to express pastoral concern and solidarity;
- to gather facts and information for future use or action;
- to make available the human resources of the WCC for reconciliation and resolution of conflict.

In most cases these are visits organised on a short-term basis in response to immediate needs, involving more particularly Unit III - International Affairs/Racial Justice, Unit IV - Emergencies/Regional Desks, OCER, OIRR.

The need for visits of this kind cannot be predicted. However, experience has shown that the demands on staff time and resources for organising these visits are considerable. In all cases, alternative and less demanding solutions to meet the needs of the situation should therefore be sought.

1.5 Visits focusing on a programme thrust and visits undertaken as part of the methodology of a specific programme activity.

The main purpose is to highlight a programme thrust or to implement a programme activity.

These visits are planned as part of the programme of a Unit. They should always include contacts with the churches in the area visited. In order to ensure coordination the Unit should consult with the OCER at an early stage of planning such visits.

(Experimental visits, visits between churches, visits as a learning experience, travelling seminaries, other creative ideas which have been mentioned in the course of many discussions, could be grouped here in one more category).

2. Implementation

2.1 Proposals for ecumenical team visits can originate from a Governing Body, the Officers, a Programme Unit, an Office or a Task Force. The first step will be to state the purpose.

2.2 Other possibilities to achieve the desired purpose should be considered first: a staff visit, a visit by a member of one of the governing bodies, a small delegation of two or three persons, etc.

2.3 The General Secretary should be informed at an early stage with the request for initial approval.

2.4 If the proposal comes from a Task Force, the administrative responsibility for organising the visit should be entrusted to a Programme Unit or an Office, in cooperation with the Task Force.

2.5 Internal consultation should involve the Regional Task Force concerned, the OCER, and other Task Forces/Units/Offices depending on the nature of the visit.

2.6 External consultation should involve the church(es) and other groups to be visited, the NCC, the REO, and other ecumenical partners. If the visit is to be done jointly (for example with the REO), the participating organisation(s) should be approached from the beginning and be fully involved in the implementation.

2.7 Consultation should include all major aspects of the visit, including follow up and finances.

2.8 In the planning and implementation of each visit, specific attention should be given to women's concerns.

2.9 On the basis of these consultations, Terms of Reference for the visit should be drawn up, stating:

- the purpose of the visit;
- the main tasks of the team;
- the churches/groups to be contacted;
- the type of report and the process of reporting;
- the relations with the media;
- the role of staff (when applicable).

When the Terms of Reference confer a specific mandate to the team to represent and act on behalf of the WCC in a specific situation it may be more appropriate to use the term delegation (especially for visits mentioned under 1.4).

2.10 In composing the team, the following factors should be taken into account:

- the purpose of the visit and the identity and expectations of the church(es) to be visited;
- knowledge about the situation and the issues with which the team will deal;
- balances (gender, age, etc);
- knowledge about the WCC and the ecumenical movement;
- ecumenical representativeness.

2.11 Normally, an ecumenical team will be accompanied by at least one staff member, or another person who is well acquainted with the internal workings of the WCC.

2.12 Once the Terms of Reference are established and the team composed, the General Secretary should give final approval.

2.13 The team members should be fully briefed about their task as a team, and their tasks individually. They should get together one day prior to the beginning of the visit in order to organise themselves as a team.

3. Reporting

3.1 The findings of an ecumenical team visit should be reflected in a written report.

3.2 The report is the report of the team (ideally, the team should finish the report at the end of the visit; if that is not possible, the members should agree on the substance and the division of responsibilities for finalising the report, within a specified period of time). In the preamble or introduction it should be indicated that the report reflects the views of the team.

3.3 The type of report expected from the team, addressed to whom, etc. should be spelled out in the Terms of Reference. Several options can be envisaged:

- one single report for distribution to all concerned;
- a confidential report to the General Secretary and a more general report for distribution to others;
- a message to the visited church(es)/groups in addition to one or the other form of reporting.

3.4 All reports should first go to the General Secretary who will decide on publication and distribution.

4. Communication

A clear decision should be taken before the visit as to the nature of publicity to be given to it. The advice and help of the Office of Communication should be sought for contacts with the media before, during and after the visit, and for the best way of public reporting on the visit.

If press conferences are planned, these should only take place at the beginning to explain the purpose of the visit, and at the end to share the findings. In some cases, it may be desirable that the team be accompanied by a professional media person. If a person invited to be part of a team is also a professional journalist, the role of that person in relation to the media should be agreed upon beforehand.

5. Finances

No ecumenical team visit should take place without the budget being secured and the financial responsibilities agreed upon.

6. Follow-up

From the beginning, careful thought must be given to the follow-up of a visit. Questions for consideration are:

- who is the responsible staff person for follow-up;
- who are his/her counterparts in the visited church(es)/groups and the related ecumenical partner organisations (NCC, REO, etc);
- what are the expected steps of follow-up, what are the implications for staff time, resources etc;
- how best can "side-results" of the visit be communicated to other staff concerned.

1994 BUDGET

	Unit I	Unit II	Unit III	Unit IV
INCOME				
Programme Contributions	2,900,000	6,350,000	6,550,000	9,127,219
Production Income	1,300,000			
Miscellaneous Income			275,000	400,000
Investment Income	275,000	100,000	500,000	800,000
Transfers from Projects	600,000	250,000	850,000	
Income from designated Endowment Funds			50,000	
Interest on Reserve Funds				
TOTAL INCOME	5,075,000	6,700,000	8,225,000	10,327,219
Salaries and Related Charges	3,677,800	3,240,000	4,042,800	5,534,528
Meetings	160,000	175,000	200,000	145,000
Consultations	250,000	250,000	300,000	150,000
Travel and hospitality	182,000	287,500	350,000	320,000
Publication Expenses	135,000	218,000	220,000	125,000
Office Expenses	189,800	380,350	400,000	325,000
Depreciation	460,000	5,000		60,000
TOTAL DIRECT EXPENSES	5,054,600	4,555,850	5,512,800	6,659,528
TOTAL MANAGEMENT AND FINANCE	682,943	994,544	1,125,204	1,557,828
TOTAL COMMUNICATIONS	863,861	1,165,140	1,617,899	2,019,744
Transfers to Projects and Trust Funds	600,000	PTE		
Transfers to (from) restricted funds		75,000	World Conference	
Transfers to other programmes		35,000	I R M	
Transfers to Provisions and Reserves				
TOTAL EXPENSES OF UNIT	7,201,404	6,825,534	8,255,903	10,237,100
Expenses recharged to other centre users				
Excess of Income over Expenses	(2,126,404)	(125,534)	(30,903)	90,119
Transfers to and from Funds				(90,119)
SURPLUS (SHORTFALL)	(2,126,404)	(125,534)	(30,903)	0
(Covered by Undesignated Funds)	=======	=======	=======	=======

APPENDIX IV

Total	General Secretariat, Governing Bodies	Offices of Relationships and Communication	Office of Management and Finance	Undesignated Income	1994 Total
24,927,219		647,504		6,550,000	32,124,723
1,300,000					1,300,000
675,000		10,004	334,008		1,019,012
1,675,000		12,000	25,004	600,000	2,312,004
1,700,000			370,000	180,000	2,250,000
50,000				50,000	100,000
				750,000	750,000
30,327,219		669,508	729,012	8,130,000	39,855,739
16,495,128	2,126,500	5,074,104	7,070,019		30,765,751
680,000	500,000	214,502	3,000		1,397,502
950,000	210,000	325,006			1,485,006
1,139,500	342,000	264,403	79,450		1,825,353
698,000	80,000	1,675,505	2,500		2,456,005
1,295,150	806,658	(457,856)	1,572,246		3,216,198
525,000	500	140,285	543,187		1,208,972
21,782,778	4,065,658	7,235,949	9,270,402		42,354,787
4,360,519	461,691	1,225,476	(5,943,729)		103,957
5,666,644		(5,298,643)			471,958
600,000					600,000
75,000	(70,000)	(180,000)			(175,000)
35,000					35,000
32,519,941	4,457,349	2,982,782	3,326,673		43,286,745
		(40,000)	(1,408,862)		(1,448,862)
(2,192,722)	(4,457,349)	(2,273,274)	(1,188,799)	8,130,000	(1,982,144)
(90,119)	89,624	501,449	417,000	0	917,954
(2,282,841)	(4,367,725)	(1,771,825)	(771,799)	8,130,000	(1,064,190)
				(9,194,190)	

APPENDIX V

WCC SPECIAL FUND TO COMBAT RACISM

GRANTS APPROVED FOR 1993

* Groups having received grant in former years
(either through the Special Fund or PCR Programmatic Categories)

I GROUPS OF THE RACIALLY OPPRESSED

in US$

(A) South Africa

SOUTH AFRICA		
1. Available for liberation movements and other organizations to participate effectively in negotiation and electoral processes	100,000	100,000

(B) Indigenous Peoples

ASIA & PACIFIC		
- India:		
2. Asia Indigenous Peoples Pact	16,600	
3. Punjab Christian Dalit Equal Human Rights	16,600	
- Hawaii:		
4. Hawaii Ecumenical Coalition*	11,000	
LATIN AMERICA		
- Ecuador:		
5. Fundacion Pueblo Indio del Ecuador	11,000	
- Peru:		
6. Confederación Campesina del Perú (CCP)	11,000	66,200

(C) Women Under Racism

LATIN AMERICA		
- Brazil:		
7. Casa de Cultura da Mulher Negra*	17,800	
NORTH AMERICA		
- USA:		
8. Fuerza Unida	8,000	25,800

(D) Racism and Ethnic Conflicts

EUROPE	
- Britain:	
9. Anti-Racist Alliance*	10,000
10. Newham Monitoring Project*	11,000
11. The Standing Conference on Racial Equality in Europe (SCORE)	10,000
- France:	
12. Groupe d'Information et de Soutien des Travailleurs Immigrés (GISTI)*	5,000
- Germany:	
13. Available for projects combating racism in Germany	17,000
LATIN AMERICA	
- Brazil:	
14. Commissâo Ecumenica Nacional de Combate ao Racismo (CENACORA) *	11,000
15. Sociedade Afrosergipana de Estudos e Cidadania (SACI)	11,000
NORTH AMERICA	
- USA:	
16. Center for the Study of Harassment of African Americans (C-SHAA)*	9,000
17. Gang Summit Follow-Up	15,000
18. December 12th Movement*	9,000
19. People's Institute for Survival & Beyond	4,000

20. Southern Organizing Committee for Economic and Social Justice (SOC)*	8,000	120,000
TOTAL PROPOSED ALLOCATIONS TO 20 RACIALLY OPPRESSED GROUPS		**312,000**

II SUPPORT GROUPS

(A) Indigenous Peoples

ASIA & PACIFIC		
- Australia:		
21. Action for World Development*	5,000	
NORTH AMERICA		
- Canada:		
22. Leonard Peltier Defense Committee*	7,000	
- USA:		
23. Friends of Daufuskie	5,000	
24. American Indian Law Alliance	5,000	
25. Honor Our Neighbors Origins and Rights (Honor)*	5,000	27,000

(B) Racism and Ethnic Conflicts

EUROPE		
- Britain:		
26. African Churches Council for Immigration & Social Justice Unit	7,000	
NORTH AMERICA		
- USA:		
27. Interfaith Prisoners of Conscience Project (IPOC)	5,000	
28. Urban Youth Peace Project	9,000	21,000
TOTAL PROPOSED ALLOCATIONS TO 8 SUPPORT GROUPS		**48,000**